

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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WHOLE NO. 92.

Poetry.

From the (N. Y.) Phelps Citizen.

A RELIC OF THE PAST.

WOMAN'S RIGHTS NO NEW THING.

Mr. A. Underwood, R. R. Ticket Agent at Phelps, has placed in our hands a volume of 254 pages, entitled: "Poems, on various subjects, religious, moral, sentimental and humorous, by William Ray." Printed in Auburn, by U. F. Doubleday, 1821. In it we find a poem addressed "to the convention," which, without doubt, refers to the Constitutional Convention which framed and revised the new Constitution adopted in 1822. It is as follows:

PETITION TO THE CONVENTION IN BEHALF OF THE LADIES.

By their friend and counsellor.

A HUMBLE bard who ne'er before,
Addressed a speaker on the floor
Of capitol—would mention,
Without a quibble or a quirk,
What ladies beg may be one work
Of our wise state convention.

That every one must have a vote,
Who does not wear a petticoat,
Is generally admitted;
But why should women be denied,
And have their tongues completely tied,
For party broils well fitted.

The question is of great account,
Which no convention can surmount,
Without dissatisfaction
Amongst the ladies—so I fear,
And therefore as their friend appear,
And counsel in this action.

That women have a right to live,
Ten thousand reasons I could give,
But this was never doubted;
And he who would their freedom balk,
And say they have no right to talk
Would from the world be scouted.

The Turks, I know, who hold no polls,
Believe that women have no souls;
But, when they wear the breeches,
As oft they do in states like ours,
Which give them supernatural powers,
And hang them up for witches.

To say that women must be driven
From every other place but heaven,
Is certainly alarming;
And he who would the like maintain,
Ought to be treated with disdain,
In company so charming.

Man is half-woman, at the least,
Excepting now and then a beast,
Who forfeits all pretensions
To decency and common sense,
By many a black and foul offence;
And yet, some state convention

Have in their wisdom, found it meet
To let such wretches step their feet,
Polluted with infection,
Into the sacred fane where lies
The ark of all our liberties—
The birthright of election;

While women, pure as Eden's queen,
Before that world-distressing scene,
In mystery darkly hidden,
Must stand aloof—remaining dumb,
And never to elections come—
By haughty man forbidden.

But you, immortal statesmen, you,
Keeping the lovely sex in view
At your August convention,
Will frame the constitution so
That ladies can t' election go,
Without the least detention;

For, should you otherwise decree,
The direful consequence may be
Diminished population;
And this I'm authoris'd to say,
If women's rights are flung away,
Is their determination.

TO LILLY M. SPENCER.

BY T. C. L.

On seeing her magnificent picture of "Truth
Unveiling Falsehood."

Yes! it was meet this form so pure should be
Born of a Lily: white is kin to white,
And Truth is bright, and God himself is light,
Nor e'er did man a lovelier vision see
Than what God's daylight now reveals to me.
O I have dreamed of sweet and radiant faces,—
Of shapes angelic never mortal saw,
That came and went in strange sequestered places,
Filling my soul with joy and holy awe:
I waked to find the shadowy figure riven,
But ne'er till now the boon to me was given
To touch, almost to feel, the throbbing vein,
Of Grace incarnate from thy wondrous brain,—
So like to Earth, yet flushed with hues of Heaven.

JOB'S WIFE

MANY eminent writers consider Job an ideal being, like the "Il Penseroso" of Milton, sorrow and suffering personified.

If so, then Job's wife must be a fabulous character, and much feminine sympathy has been expended in vain in that direction. However, Dinah, whether a real or imaginary character, will be no great loss in literature, as, like our Pilgrim mothers, she has not occupied a very large space in the history of the race. Whether such a man as Job ever lived, and remained true to principle through the many severe trials to which he was subjected, I leave to Biblical critics and those who understand the nature of man to decide. Though I have never seen a patient man, yet I incline to the opinion of Job's personality, especially as I find one learned woman among the many authorities who presumes, by her researches, to prove that Job is a fact, and not a fiction. Adam Clarke, in his Commentaries, publishes a long letter from Miss Mary Freeman Sheppard, in which she gives a satisfactory genealogy of Job, and shows the precise time and place in which he lived. But whatever becomes of Job's personality, and the patient type of manhood described in this admirable poem, Job's wife is a fact of every-day life. Alas! how many such wives and mothers, main-spokes in the family wheels, patiently laboring, day by day, to maintain the dignity and honor of their households, are unnoticed, unloved and unknown, beyond the narrow sphere, where they pine, and perish, for larger freedom

in thought and action. Their sons are feasted and feted, "their husbands are known in the gates," but they, like the boxed wheels of the proud steamer, hidden from view, are ever ploughing in deep seas, while the turreted decks, with gay figure-heads, and flags flying, mid sunshine and spray, majestically move on the surface of the waters. Like Job's wife, they have neither name or fame.

The belle of yesterday is known only as the wife or relict of John Doe or Richard Roe, and but for the light that oriental legends have shed on this point, we should never have known that Dinah (or Rosina) was the euphonious name by which Job called his wife.

I have always felt that Job's wife had not received her full meed of praise from commentators, nor commanded the sympathy of the casual reader, in the afflictions she must have shared with her husband. I am sure that any woman who, having nursed a sick man, will pause to think of the trials of her position; of the bandages, lint, washes, salves and nostrums that Job must have required; of the endless complainings; of the weary nights and hopeless days; of the exhaustive disputations of his cynical friends—Eliphaz, Bildad, Zophar—any woman who will consider all this, must feel that Dinah deserves an equal share of the general admiration we have all been taught to feel for Job himself. And yet she is represented by all commentators as a hard, rebellious woman, who, in the depths of their family distress, so far from manifesting any pious resignation, urged Job to "curse God and die."

In those days, when it was supposed that disease and misery were not the result of violated law, but came by direct fiat from Heaven; in view of the helpless condition of the sinful creature in the hands of the incensed Creator, Dinah's advice to Job was both natural and proper: "If you can do or say anything to end your misery at once, do it." Stripped of all earthly comforts, afflicted with a loathsome, contagious disease, shunned by his friends, doomed to lie alone on a barren heath, outside the city limits, racked with pain and sorrow, starving and in rags, forsaken of man and God, no wonder that the angel of death seemed to Dinah the only welcome visitor that Job could have.

As to the harshness of her expression—"Curse God and die"—we should give the afflicted woman the benefit of a doubt as to the correctness of the translation. The Hebrew word "Barac" signifies to bless as well as curse; it denotes what a man wishes or calls for with an ardent mind, whether it be salvation or perdition.

Some commentators lay great stress in deciding the real meaning of her words in the original by Job's reply, which is very unfair, for husband's are quite apt to misunderstand their wives' advice, and consider their words wise or foolish as they reflect or oppose their own opinions.

Again, Job is supposed by some to be the author of the poem, and it never has been a habit

among men of genius to attribute any remarkable wisdom to the feminine gender, but rather to blame the women by their side for their own shortcomings. If the wife had written the history of these tragic scenes, she would, no doubt, have given a view from quite a different standpoint. In representing his wife as a tempter, rather than a savior, Job fell into the same unworthy attitude that Adam did before him.

The mother of twenty children must certainly have possessed the cardinal virtues of patience, long-suffering, and great self-abnegation, and, from the light the text sheds on the lives and character of the children, Dinah must have been pre-eminently wise and kind, both as a mother and educator, for all her sons were honest, industrious, prosperous men, and lived with the women of their households in the most harmonious relations.

While successful in a material point of view, they also cultivated the sentiments and affections, by the observance of all family and national events with becoming interest and festivity. They seem to have been trained, too, with the highest respect for women, for at all their banquets their sisters were invited to be present, not to sit in a gallery to see them fed (as men do in our day at their public dinners) but "to eat and drink with them."

Thomas Scott remarks that in consequence of this mingling of the sexes on such occasions, "there was no riot or indecency attending the feasting." This endorsement of our modern ideas, by so profound a thinker, is highly gratifying. That such was the case at the feasts of Job's sons is the more remarkable because they all drank wine.

Adam Clarke, in his Commentaries, gives the following legend of Job's wife, that serves to show the universal conceit among all writers, sacred and profane, that woman is always in league with the devil, trying to overturn their authority. It may be this idea, so firmly rooted in the soul of man, that has moved him to put up so many barriers on all sides to keep woman in her "appropriate sphere."

The legend shows the conjugal devotion of Rosinu, who, in the midst of all her disappointments and exhausting toils, compelled to earn her daily bread, never neglected to go three times a day a long distance from the city to feed Job.

"His wife, Rosinu," says the legend, "never forsook him, but continued daily to bring him the necessities of life. Satan, observing this, stole from her the provision she had made for her husband, and when reduced to the lowest ebb he appeared to her under the form of an old bald woman, and told her that if she would give him the two tresses of hair that hung down on her neck, she would provide her husband's daily support. Though there is nothing a woman values more than her hair, yet Rosinu readily gave her rich flowing tresses for food for her afflicted husband. Satan, overjoyed with the success of his plot, went to Job, and told him that his wife had been untrue to him, and showed the tresses as a proof of it. At this, Job, not knowing that he was deceived by the devil, lost his patience, and bound himself by an oath that if he ever recovered, he would inflict on her the most exemplary punishment. Job's wrath and wickedness on this occasion delighted Satan, and he immediately transformed himself into an angel of light, and went forth as a messenger of God to warn the people that as Job had fallen from grace, they should take no heed to his future ministrations."

"THE SUBJECTION OF WOMEN."

The Chicago Journal says of John Stuart Mill's new book:

"This is a very small book, less than two hundred pages 12mo. But, weighed in the scales of thought, it is a massive tome. There has nothing emanated from the brain of man on this subject that is at all comparable to it. This is not such high praise as it would at first be supposed, for, until now, the subject has never been handled philosophically. Dr. Todd's sentimental twaddle and mawkish bigotry was most admirably demolished by Gail Hamilton's 'Woman's Wrongs,' her best book by far. Dr. Bashnell has since discoursed of the theme in a strain that showed erudition, reflection and candor; but great as he is, he did not in this instance rise to the grandeur of his subject, or, rather, he did not delve to the bottom of it. Reputed the most profound thinker of the American clergy, he did not sustain his previous, and, on the whole, well-merited, reputation. Of the volume before us, it must be admitted by all fair minded critics that the right, real or fancied, of woman to the ballot could not have been better presented.

"One of the more noticeable features of the book is the rigid adherence to the subject. Not a single side issue is allowed to intrude. Mill sometimes repeats himself. This he does designedly, we presume, for his ideas are not easy of comprehension. He, doubtless, and perhaps justly, deems it necessary to reiterate. He is also unusually careful in laying the foundations of his argument. Indeed, there is as much pains taken with the basement as with the balance of the house, as much space devoted to it."

"L'AMERIQUE" AND "DIE NEUE ZEIT."

The darkness of ignorance and superstition is fast yielding to the light of education and reason. We welcome two new papers which go heart and hand for Woman's Suffrage. *L'Amérique*, and *Die Neue Zeit*.

L'Amérique, a semi-weekly French paper, published in Chicago by Messrs. Geroult and Pinta, under the direction of our highly esteemed friend, Madame Jenny P. D'Hericourt.

The editorial on Free Trade and Protection, is comprehensive, wise and good. We give the last paragraph:

"We have, then, to choose between two doctrines: one, supported by the interests of the few, an attempt on individual liberty and equality, without profit to national industry, and tending to isolate nations. The other, established on individual liberty, the abolition of monopoly, that is to say, on equality, and on the alliance and fraternity of nations. We do not hesitate to choose the latter, and we urge our French brothers in the United States to enlist under the same banner. In a country where governments are made by the governed, it is always possible and even easy to effect a reform—the governed have but to demand it. Let them weigh well the arguments in favor of Free Trade and Protection, in view of the decadence of the most advanced nations, and they cannot choose the first system. Let them assemble in Conventions and impose on their representatives the imperative mandate, to abolish the odious duties resting on foreign products."

"Movement Moral" is an interesting article by the editor, on the two Conventions recently

held in Chicago—one to establish a new religion—the other to help the cause of woman.

Speaking of Lucy Stone and others, she writes: "They say that the Fifteenth Amendment establishes an aristocracy of sex, and that there is now a sufficient number of ignorant voters to forbid its increase before having a counterpoise in the vote of woman, and that it is shameful to place American women in a situation inferior to the black race. We agree with them perfectly."

"Les deux filles," a story by Madam Andre Leo, forms an attractive part of the paper.

Die Neue Zeit is the German paper for which we have so long been hoping. It is a quarto of twelve pages, published weekly by the German Printing Association. The remarkably tasteful design, at the heading, bearing the name, and motto (equal rights for all) does great credit to the artist, Laura E. Bower.

From the editorial "To the reader," we quote a few words: "All men are born equal and are entitled to equal rights. Men and Women, being amenable to the same laws, must necessarily share in the same rights; and as all rights spring from the right of Suffrage, it is clear as noonday that, to secure to woman the position to which justice and her intellectual faculties entitle her, she must be enfranchised."

The articles in this number are, "Origin and Unity of Life," written by Dr. Louis Buchern of Darmstadt; extracts "from the published and republished works of Mazzini," by Emma Hervegh; "On the social question;" "The Woman Question from the German Standpoint," by Frau von Nemmersdorf. E. S. M.

EDUCATION OF WOMEN IN CANADA.

It is gratifying to know that as the people of the Dominion are increasing in wealth and numbers, and consolidating their forms of government, they are paying greater attention to the education of girls and women. No one has, as yet, openly and boldly advocated the participation of women in the exercise of voting and other privileges, now denied them, but that good cause is silently and unceasingly gaining ground, and in a few years may speak out with confidence of victory.

A number of excellent schools have been liberally patronized for several of years. What makes 1869 a white year, as it were, in the history of woman's education in Canada, is the opening of a commodious and well-endowed college, near the city of London, Ontario. To the active liberality of the Very Rev. J. Hellmuth, the Dean of Huron, the college owes its establishment. The Dean is a zealous worker in the cause of education and spares neither time nor money in carrying out his plans.

The college itself is a fine white brick building, three stories high, having spacious, handsomely furnished rooms, and every convenience for about 120 pupils. It opened on the first instant with 70 pupils. There is every prospect of its success.

The staff of teachers has been selected by the Dean from the ablest and most experienced in Great Britain and the Continent. French will be the language spoken, and German and Italian will be taught in addition to instruction in English, a language too often neglected. Those who wish may learn Latin and Greek. Music and painting and other accomplishments are taught by ladies of great experience and ability. The Dean and Lady Principal both assured me that the earnest desire of all connected with the

college, was that the graduates should go forth to the world, with a sound, practical education, enabling them to adorn any station in society, and where necessary furnishing them additional means of self-support—a superior education being one of the most important considerations in the attainment of the latter object. Toward this end, the whole staff would unite all their energy and experience. Towards this the Dean has made a liberal use of his wealth. His name should stand next to that of Matthew Vassar, as one of the benefactors of women.

The impossibility of obtaining a superior education in Canada has long been acknowledged. Almost the only establishments of the kind were those conducted by nuns, and however excellent these are—and there are several very fine institutions—it was not pleasant to Protestant parents to have to place their daughters in Roman Catholic schools and convents. Yet despite this feeling, the institutions conducted by the nuns, on account of their greater excellence, and their cheapness, have been, and, no doubt, will be, largely patronized by Protestants. The establishment of such institutions as Hellmuth's Ladies College, where the terms, considering the advantages and accommodations, are extremely moderate, will at once be welcomed and availed of by Protestant parents who wish to give their daughters a complete and liberal education.

It is hardly necessary to say that the young ladies will have careful religious training. There is a small chapel in the end of the College, and it is the intention of the Dean to build a small church or chapel a few yards from the college building.

C. D. B.

IMPORTANT TO WOMEN PHYSICIANS.

DEAR REVOLUTION: Please make room for the accompanying circular which is issued by one who would help women to do something to prove their right to admission to Medical Societies upon equal terms with men. Thus "verifying their credentials," we shall hear no more of excluding them from the Institute of Homœopathy, as was meanly threatened, just after the vote admitting them was taken.

In a letter to a medical friend here Dr. Dunham says, "If that should result from it (the work to which he invites women) which easily might, we should be great gainers in our Materia Medica, so would women be in position among workers in science, and we should no longer have a — among us, at least in the obstructive spirit, which like a rower goes along the stream of time, with his back to the bow, observant, amorous, regretful only of that which belongs already to the past."

Certainly women physicians ought not to need urging upon this point.

Yours for any and everything that can help women,
KATE N. DOGGETT.
Chicago, 1869.

CIRCULAR.

DEAR DOCTOR: The American Institute of Homœopathy, at its last meeting (Boston, June, 1869), passed, by a very large majority, a resolution declaring that "qualified physicians, men or women, are eligible for membership."

By this resolution the women of our profession are placed on an equality with men. While most members of the Institute who voted in favor of this resolution were doubtless actuated by a sense of its inherent justice, some were probably influenced principally by the conviction, which we all feel, that, without the co-operation of well-educated women physicians, the

medical sciences, and especially the science of Materia Medica, can never be brought to any degree of perfection. Until women physicians should be received into our Institute and Societies on equal terms with men, it would have been unreasonable to expect this co-operation. But since they have now been declared equally eligible with men to membership in the American Institute of Homœopathy, we do expect and invite them to work with us.

And permit me to add that, since every member of a liberal profession is bound to add something to the dignity and the resources of that profession, it is very desirable, for their own sakes, that women should engage now in some such work as this of augmenting and perfecting the Materia Medica. For, though women have practiced medicine for many years in our country, they have as yet contributed little, if anything, to medical science.

The Homœopathic Materia Medica has been constructed by the voluntary labors and sacrifices, chiefly, of men who have proved drugs upon themselves and their associates. But provings by men, upon themselves, throw no direct light on the action of drugs upon the peculiar organism of women. It is my desire to engage as many women (physicians and others under their guidance) as possible in the work of drug-proving, during the coming year. With their aid, I hope to be able to present to the American Institute of Homœopathy, at its next meeting (Chicago, June, 1870), a contribution to the Materia Medica from the women physicians of America, which shall demonstrate the necessity and the advantage of the co-operation of educated women in the work of perfecting this science, and shall justify the claims of women physicians to be received as members of an Institute the object of which is declared to be "the improvement of the science of medicine."

If you will signify to me your disposition to engage in this work or to assist other women in doing so, I shall be happy to send you directions for drug proving, and a list of drugs which it is desirable to prove, as well as to furnish the drugs.

In preparing a report from the data which the provers shall furnish me, I shall give (with her consent) full credit to each prover, and shall publish (by her permission) over her own name, such essays or observations as the prover may prepare.

Requesting an early response, I remain,

Yours respectfully,

CARROLL DUNHAM, M.D.,
68 East Twelfth St., New York City.

CHIGNONS.—Those hideous deformities which young women attach to their "back hair" and then call *chignons* are fertile sources of disgusting inconveniences. Not long ago, attention was called to the fact that they are nests of all species of worms and insects. This is bad enough, but it is not all. It is well known that large quantities of the hair used in making *chignons* are torn by harpies from the hospitals and tombs of the East, and this without any discrimination as to the disease of the plundered dead. The result is that the hideous diseases of the East are translated to the West. But a few weeks ago, according to the *Newcastle Journal*, a young lady of that neighborhood died of a loathsome leprosy, the origin of which could be traced to her *chignon* alone. Let this be a "caveat" to *chignon* wearers.

WOMAN AND MANNERS.

LIBERTY OR MONARCHY.

BY ANDRÉ LEO.

(Continued.)

IN spite of the revolution, as late as in 1830, men believed that politics was, intrinsically, a science, a part of moral science. This question of woman and the family, because it is the most profound, comes, necessarily, last. However, socialism, true in its principle of vindication, as it may be questionable in its different theories, took possession of the two extremities of the intellectual world, thinkers and wretched beings; and suddenly romance and utopia became the most striking expression of the intellectual movement. Novel writers were the historians of this troubled society, ill at ease in its old form. They exposed its wounds, and were better understood than philosophers, because, instead of speculations, they gave facts; woman deceived, the child sacrificed, poverty, below, urging to theft, murder and debauchery; thirst for riches, above, urging to theft, murder, and also to debauchery. To the great alarm of conservators they attacked family and property—not to destroy, as they pretend, because form is everything in their eyes; but as they had previously attacked the State, to transform it. George Sand, Balzac, Eugene Sue worked side by side with St. Simon, Cabet and Fourier. Everywhere the vices of marriage were denounced, also vices peculiar to the middle classes. Thus they reopened the work of the revolution where it had stopped, where it ought to have stopped, politics alone, being able to go no farther.

Until the year 1848 the socialists only had raised the question of Woman's Rights. In the same year there was an effort among women to that end, with but little result. They formed a club which was ridiculed, although it was probably no more ridiculous than other clubs. Socialists themselves were so little prepared for the invasion of woman into the domain of politics, that the nomination of Jeanne Deroin found in her own party but few champions; that Pierre Leroux, mayor of Boussac, received with as little favor as would any other mayor, the protest of Pauline Roland, demanding the inscription of her name on the electoral lists.

At this time the *coup d'état* silenced all vital questions.

In 1853, however, appeared "L'histoire Morale des Femmes," by Legouvé. It was a general cry of indignation against excesses produced by the brutality of laws and manners. It was an appeal to pity rather than right, but this moderation could not fail to serve the cause which was then so little understood.

In 1858, on the suggestion of an old St. Simonien, M. Arles Dufour, a mind always open to generous ideas, the Academy of Lyons proposed the following theme for consideration: "The means of raising the salary of woman to an equality with that of man, where there is equality of labor; and to open to woman new careers." This was attacking the question on its very important economical side. The demand for liberty and equality of woman becomes complicated with a vast material question. The salary of woman follows her condition, it lessens with her disgrace. Rejected by the majority of trades, set aside from almost all careers, everywhere crushed, obliged to earn her living through recourse to other means

than labor, woman falls and society falls with her.

From the consideration of this question came an essay remarkable for its research and its appreciation of right, and since published under the title: "La Femme pauvre au XIX. Siècle." It was written by a poor, studious young woman, Mademoiselle Daubie. She was not content with demanding her rights, she wished to prove her title to them, and two years later the Faculty of Letters, in Lyons, awarded her the diploma of Bachelor of Letters.

Others followed this example, Mademoiselle Chenu, among others who received degrees of Bachelor and Licentiate of Sciences. Such facts, without being common, are now quite frequent. Four women, two French, one Russian and one American, are pursuing a course of study in the medical School in Paris, not, however, without having vanquished by force of courage, many obstacles, many vexations.

The contest opened in 1867 by the book: "La Justice dans la Revolution," in which Proudhon grossly insult woman, and by "L'Amour" and "La Femme," which, although more flattering, insult her no less. These books, and others which repeat them, written by fantastic publicists, or too tender poets, were either of a brutal or amorous nature. They revealed man more than woman. Two fearless answers, among others, were made to them—one entitled: "Idées anti-Proudhoniennes," signed Juliette Lambert; the other: "La Femme Affranchie," by Madame J. d'Hericourt, a highly polemic work, in which good sense, logic and reason are expressed with an eloquence full of irony. These two works, which had fair play against the proudhonienne theories, have already, among thinking men, weakened the prestige of the athlete of Franche-Comte.* The admirable work of Madame d'Hericourt, though given chiefly to refuting Proudhon, "cut and thrust," Michelet, Auguste Comte, and other detractors of woman. But, too elevated and too serious to succeed against mere curiosity and scandal, it did not counteract the effect of those popular doctrines, sanctioned by great names.

In France, where necessity is felt to shine in conversation on all subjects, and where they have no more time than elsewhere to fathom all things, and where wit is prompt as speech, opinion is extremely impressible; it has, like the atmosphere, changing and violent currents. To many, woman became an invalid—to almost all, an inferior. Tradition and superstition were the only guides as to her position and treatment.

Some have wished to attribute to the influence of Michelet, a marked softening of manners in married life. This seems doubtful, as we have true and lasting regard for those only whom we respect, and there is no true barrier against the egotism of power, other than the acquired, realized and full possession of one's natural rights. Arbitrary and superficial influences can but produce analogous effects.†

Woman has gained from the Revolution up to this time nothing more than the law of inheritance and an insufficient protection against public cruelties. Is she more respected than formerly? No. For some years man has felt, from the course of events, that he cannot ignore her. Her right, which irritates his sense of power, is questioned; awakened uneasiness and defiance set aside the old courtesy, and not wishing to treat woman as an equal, he gives her the

position of an adversary. "The rights of woman!" he cries. "Still this ridiculous theme!" And according to his degree of reflection, the speaker dismisses it, either by a shrug of the shoulders, or by some profound words on the exact sum of liberty and the advantages that may be accorded to woman in harmony with her duties and the needs of society. As to those who abide by the principle of common right, they are so few, one can count them. On the whole, it is badly regarded, and still more badly borne. Even the most benevolent can speak of it but with a half smile, and a feeling akin to shame. Perhaps the smile which was formerly so effective, will now do no great harm—everything wears out, and railery particularly—but questions remain until they are decided. The superficial despise in vain—the intellectual (passion sometimes carries away) throw in vain their coarse or malicious arrows—in vain the vulgar follow their leaders; literature seeks in vain the aid of musical science, endeavoring to prove by force of pauses, vocalizations and fantasies that woman is an houri, a peri, a fairy, an angel, to whom all earthly things (with some exceptions) must remain unknown. The force of events, which, in spite of all, acts; forces us at this time to terrible investigations, and reveals to us a situation neither pleasing, spiritual, nor superficial, but if you will, bitterly ridiculous.

* Proudhon.

† There have been some ludicrous effects. A young woman marries a man who accepts these modern and current ideas. He immediately dismisses her chambermaid. Must he not, in accordance with the teachings of his master, remove far from his dear, sensitive bride everything that lacks refinement, and be himself her sole possessor? The young wife is obliged to take charge of her own room, and complains continually of the extreme delicacy which actuates her husband, who imposes on her fatigues to which she is entirely unaccustomed. Says a friend: "Certainly your husband assists you?" Not at all. She has the charge, moreover, of the clothes of her husband, who, in imposing this additional care, is moved by the most beautiful, exquisite sentiment! Error cannot fail to produce injustice.

THE MORMONS AND SHAKERS.

TRANSLATED BY ELIZABETH SMITH MILLER.

La Science Sociale, Paris, Sept. 1, 1869, gives an interesting extract from the book of Ed. Portales, "Les Etats Unis, le self-government et le césarisme."

M. Portales says that six months spent in the United States are worth more than ten years spent elsewhere. He gives a charming picture of the rise and growth of Chicago—a city springing up as if by enchantment, and in a few years equalling in population some of the oldest European capitals. His most curious chapter is that devoted to the Mormons. After describing the valley and its flocks, the lake of fresh water, and Salt Lake, lying in the blue distance, he tells us of his arrival at a pretty *châlet* where he was kindly received by the landlord, a Mormon with four wives. After tea he went to the theatre—a beautiful structure, in the Doric style. The play was from Shakespeare. He was admitted to the "green room," but saw nothing to offend the most fastidious taste. Two of the beautiful young actresses were Alice and Zena, daughters of Brigham Young.

He says: Brigham is no ordinary Pontiff. While laying the foundation for a gigantic temple, he builds a theatre and ball-room. He himself excels in dancing—he is an amateur in

music, and has introduced in Salt Lake City the operas of the Great Masters Mozart, Meyerbeer and Rosini. The friend of all amusements, he has organized regattas on the Lake, and fire works on the Jordan.

From the three religions, Judaism, Protestantism and Catholicism, the Mormons have chosen what is most desirable. It must be confessed, and on this point all travellers agree, that the most remarkable thing in Salt Lake City, is the morality of the inhabitants. Not a prostitute is to be found in the whole territory of Utah—one never meets a drunkard—and, the prisons are empty!

It has been said that we may judge of a religion from the lives of its adherents. I look upon a people with whom I have lived for a long time—on one side I see the disreputable woman praised, admired, imitated; adultery portrayed by novel writers, sung by poets, and glorified on the stage—prostitution tolerated and protected. On the other side I see an army of rickety, scrofulous children who ask in dismay: "Who is my father?" We cannot but say: before preaching to us your religion, change your practice. With you, prostitution is everywhere—your religion and your institutions are powerless to prevent such evils—therefore we do not want it.

The Mormons are rich, and, taking all things into consideration, one is forced to admit that they are very happy, in spite of their polygamy—perhaps because of it. If I believed so I would be a Mormon to-morrow. But I hesitate, for at Lebanon, in the State of New York, I found celibates who affirm that the only way to happiness is to remain chaste and never sacrifice to Venus under any form whatever. This is, to be sure, a much less charming religion. Men and women, by no means lacking in beauty, live together at Lebanon like brother and sister, and, what is singular, they assert that in this mode of life they experience heavenly enjoyments. Does it seem possible that such a sect numbers to-day 10,000 members?

Where is truth? With the Shakers (*les trembleurs*) or with the Mormons? Perhaps we shall find it with the Perfectionists. They admit neither marriage nor chastity. Can such liberty in love be the perfection of happiness? This sect affirms it, and as proof calls your attention to the prosperity of its establishments.

What then is the real value of these doctrines, which, leading man to happiness, pursue such contrary directions? and since polygamy, celibacy, and free-love seems to attain the end desired by all humanity, are we not justified in doubting other systems which up to this time have been so extolled? After all, does not the secret of their success lie above their ethics, their religion, their institutions? is it not applicable to all men, in all conditions? Ah, well, if you wish to discover this secret of happiness, cross the ocean and open your eyes. You will see Protestants, Catholics, Jews, Mormons, Shakers, Perfectionists—in a word, all Americans honoring labor; and you will hear a chorus of 40,000,000 voices singing its praise. This is the new and true religion—the success of any institution depends simply on its practising this religion. Little matter whether a doctrine requires a man to marry several wives, to live without a wife, or to choose a new one daily, if it only proclaims the holiness of labor. No more penance, no more eternal suffering, no more sin to the man who works; for him the earth is not a vale of tears, but a place of delight; heaven is on earth.

Such is the article of faith which in America hovers above all beliefs, all systems. The new prophets preach work, and promise happiness—they condemn idleness. They say: "Work and produce, the rest is of small account."

The editor of *La Science*, &c., adds: "We do not take the responsibility of all Monsieur Portales assertions and inferences. We know that something else is necessary than praising and preaching work, to make men love and practise it with constant ardor. From the above picture we learn this lesson: that in spite of the most whimsical, dogmatic, and moral eccentricities, labor is sufficient to produce harmony and prosperity in a population. As laziness or idleness is the mother of all vice, consequently of all evil; so, labor is the father of all virtue, consequently of all good."

The same paper quotes from the *Tribune* of New Orleans, a complimentary notice of Monsieur and Madame Considerant, who have lived in Texas fifteen years, and are now returning to France.

"Madame is a distinguished artist—she takes to France a large collection of sketches of the plants, flowers, and animals of Texas, which will add more than one brilliant page to the natural history of our hemisphere.

"Most sincerely do we wish a happy voyage to our courageous phalansterian and his worthy companion. May they, in returning to their native soil, find the happiness and liberty which they enjoyed on the fertile plains of Texas! As Monsieur C. took leave of us he said: One thing which makes me happy is, that I leave the United States purged of the crime of slavery; and I know not how to express my joy in seeing, in the extreme South, a press established by colored men, defending courageously the cause of the oppressed."

In the same paper we find a brief notice of the strike among the women employed in the silk factories of Lyons. "The silk winders assembled in the hall of the Rotunda. One of their number, Madame Philomene Rozan, presided. The result of the meeting is, that these women have become members of the International Society of Working men. This affiliation is very serious, particularly in view of the legal regime of Societies of our country. The second day after the meeting, the terms which they had agreed on were accepted by nearly all the manufacturers. Lyons has, therefore, no longer the deplorable spectacle of eight thousand young girls without work, abandoned to the incitements of idleness. The silk dressers (*appreleurs*), after a single day's strike, obtained a diminution of two hours on their daily labor."

A Democratic primary school is also noticed, proposed by Mesdames Reclus, Andre Leo, Maria David and Monsieur Leon Richer, and other friends of the Democratic cause. The aim of the school will be to develop reason and force. The method will be to study the child's necessities, and its natural faculties, and to conform to them instead of violating them. The time for study and recitation is not to exceed half an hour, and these will be alternated with physical exercise.

In the last number of his admirable paper, *Le Droit des Femmes*, M. Richer expresses the most earnest desire for the promotion of our cause. He wishes his paper might be circulated free of charge among those unable to meet its cost, that there might not be a single parish in France, where one or two copies might not be received weekly. He wishes, too, that speakers of talent and earnestness might go from city

to city, assembling the people, and preaching the sovereignty, civilizing doctrine of the enfranchisement of woman! He says: "This was formerly the mode of the St. Simonians—they were ridiculed—but this is another age—customs have changed—meetings are in vogue—even the fashionable world hastens to them." He proposes to "raise money for this great work, by means of voluntary subscriptions, to what shall be called, 'The Woman's Farthing.' He continues: The famous 'St Peter's Farthing' has collected millions! we do not need that much. Let every one who is with us, every one who sympathizes in our efforts consent to collect subscriptions (having themselves subscribed) and send to the special committee who shall have charge of the funds, with authority to dispose of them.

Some of our ladies are constantly asking what they can do to help? From this time "The Woman's Farthing" is instituted. Ladies, you can subscribe and induce others to subscribe.

This appeal is not addressed to woman only—it is to all our friends—to all our adherents—to all those, finally, who regard as a denial of justice the inferior position forced, in the name of law and custom, on one entire half of the human family.

The same paper gives a deeply interesting account of the strike among the women in the silk factories of Bourg-Argental, France, by M. Abbiot.

A day with these poor souls was thirteen hours, prices varying from forty centimes (eight cents) to two francs fifty centimes, (fifty cents). Those who made one franc were obliged to supply their own oil. Among them are many children from ten to twelve years old, who also work their ten hours a day!

Such has been the condition of things for many years, when one morning, early in July, at the hour for commencing the days work, the women belonging to M. Vidot's factory, brought to him a very strong and touching protest. They say that they have long been his slaves, they have been obliged to labor from six in the morning until seven in the evening, without time to care for their persons or clothes, and that their stomachs being like those of men, it is absolutely necessary that their wages be increased thirty cents daily. They say, too, that they are all agreed that they will supply no more oil.

Here we see women whose style of writing proves their lack of education, with no one to counsel them, no one to direct them, addressing themselves directly to their patron, demanding just wages and in case of refusal, prepared for resistance. The whole question is in this address! The problem of woman's rights is clearly stated. It is then in the lower classes, with those of the least education, that this social revolution commences. The hour of emancipation draws near. Onward!

WOMAN'S SUFFRAGE IN MINNESOTA.

BY MARY J. COLBURN.

I HAVE read THE REVOLUTION from its commencement, and watched its columns for some word of friendly greeting from the North Star State. Well, here it is, once for all, an earnest God-speed. And I can assure you, very many of the brave men and women now doing pioneer work in these new settlements are heart and hand with you in this great struggle for the overthrow of womanhood slavery. Though mak-

ing but little noise in the world, we are doing what we can in our quiet way, and the work goes steadily forward.

Three years ago our first petition for the right of suffrage was presented to the Legislature of this state, and treated by that body in the most contemptuous manner; and the whole subject was thought, by some of the wise ones, to be settled for all coming time. The year following, our petition was referred to a special committee, and, by invitation, the writer gave an address before the Legislature upon the subject of woman's right to the ballot. At its last session a bill was introduced into the Legislature granting the right of suffrage to woman, and defeated by a majority of one. Petitions are now being industriously circulated. A little girl of twelve is canvassing a neighboring county, and we hope to send a long list of names for your petition to Congress. We are determined to urge our suit, like the importunate widow of olden time, until our unjust judges shall heed our prayer and grant us our rights.

The subject is very generally discussed in our Good Templar Lodges, and was introduced into the last session of the Grand Lodge of Minnesota. A member of the Senate who fought the Woman's Suffrage bill last winter, was present at that meeting, and argued that the women did not want to vote, but concluded to refer the matter to them, saying, that "if a majority of the ladies wanted the franchise, he would willingly work to secure for them that right." The question was then put to the women present, twenty-four voting in the affirmative, while seven voted that they did not want the right to vote.

We have a Woman's Suffrage League in our little village, several months old, and hold weekly meetings for reading and discussion. Of course this excites the ridicule and contempt of certain classes; but she who cannot brave a little of the world's scorn, in a cause as holy as ours, is unworthy the free woman's ballot.

The results of the late war have done a good work in arousing the community to a sense of the injustice of our laws. Women who had never given the subject a serious thought, suddenly found that widowhood brought upon them unjust and irksome restraints. If they wanted to sell a piece of land to provide for the pressing need of their little ones, they must, at great cost for a poor woman, obtain legal permission for the sale. If they would marry again, they must give up the guardianship of their children. These things sink deep into the maternal heart. Would that a sense of the wrongs legally perpetrated upon our sex were brought home to the heart and conscience till every woman in the land felt herself to be a slave—till every man in this Christian republic realized that he was a self-constituted tyrant.

But how is this work of conviction to be carried forward? The glowing words proclaimed by THE REVOLUTION and kindred papers are read by few save such as are already converted to the truth. The thousands who need them most, read them not. How are such to be reached? Scattered throughout our land are thousands of newspapers having a good local circulation, many of which are friendly to Woman's Suffrage and nearly all liberal enough to publish a well-written article upon that subject. With the American woman is an untold amount of cultivated talent buried alive under the pressure of fashion and the weight of household duties. Cannot some of this talent be called forth to the arena of a newspaper dissertation upon

woman's social and legal wrongs, and her natural and inalienable right of self-government and self-protection? Let any woman who has a heart to feel and a pen to write or a tongue to utter her sense of degradation say, as did the champion of negro emancipation, "I will speak out, I will be heard," and the voice, sounding from Maine to California and from Minnesota to Georgia, will rule out the present reign of manhood sovereignty and rule in the new order of equality of rights and privileges irrespective of sex.

Champlin, Minn., September 17, 1869.

SOROSIS.

THE ladies of Sorosis held their first reunion for the season, on Monday last. More than twenty ladies, tempted by the remembrance of M. Delmonico's lunches, and the hope of meeting some of their friends, ventured out in spite of the rain.

Judging by the hearty welcome with which the members greeted each other, friendship, at least, has been the fruit grown by Sorosis.

Mrs. Croley presided over the business meeting, and, upon taking her seat, read a short address urging the women to *work* and to *work alone* for the present. She gave as a reason for her desire that they should "work alone," the fact that men would overpower them if they tried to work together, and Mrs. Croley said, if women should be allowed to mingle in public offices, they would become corrupted.

Mrs. Burleigh read several interesting letters from members in Europe. Miss Emily Faithful, Miss Frances Power Cobbe who wrote cheerfully of the Married Woman's Property Bill, she thought it would surely pass the other house.

Mrs. L. C. Bullard, also among the writers from over the water, "regretted that she should not be present at the meeting of the Woman's Parliament," if it was called in October, as she could not secure a passage before the 28th of the month.

Mrs. E. T. P. Bench—also a member—suggested by letter, that Sorosis should suggest to merchants, employing female clerks, that they be provided with stools which could turn under the counter when not needed, as constant standing was very injurious to women. The Treasurer, Miss Josephine Pollard, reported \$254 in the Treasury.

Mrs. Dr. Densmore, on behalf of the Committee on Hospitals, reported that it was the intention of the ladies of the committee to continue to use all the means in their power to have ample accommodations provided for mothers of infants and the infants also.

After the regular business of the meeting, Mrs. Croley read several letters from women well known in the thinking world, who are interested in the idea of a "Woman's Parliament." After the reading of these letters, Mrs. Croley proposed that Sorosis should call the first meeting of the Woman's Parliament." The question was discussed completely, and when the suggestion was put into a motion to be voted upon, the vote was very decidedly in favor of Sorosis assuming God-motherhood to that infant fondly hoped for—"The Woman's Parliament." But it was discovered after all that voting, that some members had left, and the twenty required to make a quorum could not be made out of the nineteen present. After some lively remarks by the spirited women who compose Sorosis, the meeting adjourned.

Foreign Correspondence.

LETTER XXXII.

MANCHESTER, August, 1869.

THE TRIUMPHS OF THE SESSION.

THE Session of Parliament is over, and the liberals are counting the gains won by their party in the cause of political progress. The Irish Church Bill ranks first. The Endowed Schools Bill and other measures of "peace, retrenchment and reform" follow. The large majority which the Married Woman's Property Bill obtained, at its third reading, in the House of Commons, is a triumph in itself, and a very marked evidence of the progress of public opinion. The bill, as you know, did not pass in the House of Lords; a result the more to be deplored because many silent sufferers await the relief which it will afford. There is, however, little doubt, that, before long, this much needed reform in our laws will take place. Perhaps one accomplished fact of this session will do more than anything that has yet been achieved to procure the Parliamentary Suffrage for women. I refer to the female franchise in municipal elections. In an act of Parliament just issued, it is set forth that, "Whenever words occur which import the masculine gender, the same shall be held to include females for all purposes connected with and having reference to the right to vote in the election of Councillors, Auditors and Assessors." One year's occupation is to entitle persons to the municipal franchise.

PAST AND PROSPECTIVE WORK FOR THE WOMEN'S PROPERTY BILL.

A few figures will furnish you with an estimate of the work done, in support of this measure, and of that which remains yet to be accomplished for its completion.

As a mark of progress I may mention that last year the second reading of the bill in the House of Commons was carried only by the casting vote of the Speaker, while this year the third reading was carried by a majority of four to one, including most of the eminent lawyers in the House. This result is largely owing to the work of the committee of ladies and gentlemen, and especially to the elevation and indefatigable labors of the honorary Secretary, Miss Wolstenholme. In 1868, 29 petitions were presented to the House of Commons, bearing 33,000 signatures, and 8,000 pamphlets were distributed. In 1869, 112 petitions were presented to the Commons House, bearing 45,000 signatures, and to the House of Lords, 70 petitions with about 30,000 signatures, and 27,000 pamphlets have been distributed.

Mr. Russell Gurney has already given notice of his intention to re-introduce the bill at an early period next session, and the work of supporting it is likely to be carried on, outside the House, by means similar to those which have already effected so much, with unabated energy until the bill becomes law.

"WOMAN'S WORK AND WOMAN'S CULTURE."

This is the title of a handsome octavo volume of Essays, just published by Macmillan. It is edited by Josephine E. Butler, who writes the *Introduction*, one of the largest, and best, where all are good, of the Essays. She is followed by Frances Power Cobbe, on *The Final Cause of Woman*. Jessie Boucherett, true to her main interest of employment for women, answers the question *How to Provide for Superfluous Women*

in the next Essay. The Rev. George Butler, Principal of the Liverpool College, and husband to the editor, has a thoughtful and excellent Essay on *Education Considered as a Profession for Women*. Sophia Jex. Blake, whose exertions have contributed so largely to procure the entrance for women to the Edinburgh University, for the study of Medicine, has fittingly chosen, as her theme, *Medicine as a Profession for Women*. Essay V., on the *Teaching of Science*, is by James Stuart, M.A., of Cambridge. He was one of the first of our University men who gave lectures to ladies in Manchester. He holds a high position as a man of science, and has been proposed as the Mathematical Professor for the College for Women at Hitchin, Hertfordshire, which is to be opened in October. Essay VI., said to be "the most important in the book," is on *Some Historical Aspects of Family Life*. It is scholarly and suggestive in a high degree, and contains some startling statements on matters of fact, past and present. The writer is Charles H. Pearson, M.A., another of our Cambridge lecturers. Essay VII., by Herbert N. Mozley, Esq., is on *The Property Disabilities of a Married Woman, and other Legal effects of Marriage*.

Julia Wedgewood begins her paper with these words: "The question, Ought women to have the suffrage? is one the answer to which implies a consideration of some of the deepest problems of our day." The title of her Essay is *Female Suffrage, considered chiefly with regard to its Indirect Results*. It is a graceful and earnest exposition of the subject. The next Essay is of especially English interest; it is on *The Education of Girls, its Present and its Future*. The writer, Elizabeth C. Wolstenholme, is herself practically engaged in the work of education, and her Essay is a masterly statement and discussion of the educational reforms begun and projected in this country. The tenth and last Essay is on *The Social Position of Women in the Present Age*, by John Boyd Kinnear. Its argument is based on the principles of justice and common sense, which are of common interest to men and women.

THE OPINIONS OF THE PRESS ON THE ESSAYS.

Hitherto the critics have been remarkably just and favorable in their judgments on this valuable work. The *Athenæum* "Welcomes in it the very best contribution yet put forth on the 'condition of woman' question," and it goes on to describe the editor, whom I have mentioned in former letters as one of our most efficient workers in every branch of the Woman question, in the following terms: "This volume of Essays is published under the editorship of Mrs. Butler, already known as the writer of that charming book of biography, the *Life of John Grey of Dilton*, her father. Mrs. Butler is, from such home teaching and home training, peculiarly fitted to edit a book dedicated to the inquiry into woman's work and woman's culture, and to the consideration of the general aspect of their present social condition. Mrs. Butler is not a woman with a wrong of her own, nor a woman hungry for any personal rights. She has no need to struggle for herself. She might appropriate the words of St. Paul, and say: 'I speak not in respect of want; I have all and abound.' She, therefore, comes to the question with a well-balanced, unwarped mind. She has had the society of good men—good alike in excellence and intellect; and she shows the result of such training in 'words of truth and soberness.' In her writing there is nothing of 'shrill female vehemence,' no atti

tude of defiance, which, though disagreeable and unlovely, is so often the utterance of intense suffering under wrong, or

The passionate tumult of a clinging hope, that it would be like criticizing the words and shrieks of one undergoing the torture to find fault with it. Still the 'shrill vehemence' challenges forbearance only, not conviction. In the present volume of Essays there is nothing but dignified argument and calm statements of facts on which such arguments are based. The introductory Essay, by Mrs. Butler, sounds the keynote of the book; and the men and women who take part in the succeeding essays join in one powerful and noble protest for the right of women to be educated in the best and highest methods, so as to enable them to become, in all respects, the very best of which they were created capable; and this, indeed, is the true aim of all education and the birthright of every human being born into the world; but it remains always a right, as distinguished from the accident of privilege."

"All the essays," concludes this literary journalist, "are excellent, and each of the papers deserves careful study, not only for the sake of the well-considered opinions expressed, but for the tone in which they are written. This book will do more to extend and advance the knowledge of the social questions at stake, which are occupying the consideration of all thoughtful men and women at the present moment than any work yet produced; it will tend to clear away misconception and prejudice, and to set forth distinctly what is the condition of women, and what it is that the friends of the movement are endeavoring to obtain. It is not a book for one party or another, it is an able exposition of the whole question."

MRS. BUTLER'S ESSAY.

One of her reviewers says: "Mrs. Butler's essay is a charming composition; it is marked by a pathetic dignity; eloquent, earnest and strong. It ought to reach the heart of every woman that reads it, and of every man, too. At the beginning she enters a protest against the subjects of the Essays being treated as exclusively women's questions, for though the cause be first and immediately the cause of women, it is in a yet more solemn sense the cause of men."

For the advocates of the cause Mrs. Butler puts in this earnest plea: "It is certain, then, that all who look upon this question from a grave and lofty point of view must behold it, as it is indeed, a question which concerns humanity at large, and that very vitally; and I wish it were felt that women who are laboring especially for women are not one-sided or selfish. We are human first; women secondarily. We care for the evils affecting women most of all, because they react upon the whole of society, and abstract from the common good. Women are not men's rivals, but their helpers. There can be no antagonism that is not injurious to both."

The census, eight years ago, gave three millions and a half of women in England, working for subsistence. Of these, two and a half millions were unmarried. In the interval from 1851 to 1861, the number of self-supporting women had increased by half a million. But Mrs. Butler points out that the census does not tell how many of these two and a half millions are working for starvation wages. Nor does it include the armies of women, counted by thousands in all our towns and cities, who are forced downwards to the paths of hell, by the pressure from above,

through the shutting up of avenues to a livelihood and through the absence of any instruction or apprenticeship to qualify them for employment. Here are her earnest and eloquent words on "this great shame in the midst of us": "Of this class of persons, and of this sorest of human griefs, we are never forgetful; no, not for a day. I speak for myself and for other women, at least, my fellow-workers. The subject was thought too painful a one to be specially treated in a volume for general reading; therefore, I think it the more needful to assert that these our fellow-women are not forgotten by us; on the contrary, we continually feel—and the public must be constantly reminded of it—that there is no analogy whatever among men, however miserable certain classes of men may be, to the wholesale destruction which goes on from year to year among women—destruction of bodies, of consciences, of souls; and the existence of this class would alone have been enough to urge us who are happier to raise our voices to claim what we claim now—freedom and power to reach and deal with great social evils in their beginnings, and not only in a limited degree in their dire effects."

You will see by this passage that it is not the eleemosynary aid of the Refuge and Penitentiary that Mrs. Butler seeks in palliation of this great social evil, but by removing the causes which lead so many into the downward path, she would more effectually guard the innocent from the temptations to it. Without neglecting the rescue, when it is possible, of those who have fallen into this slough of despond, she would rather provide for its complete and thorough drainage by pointing out the causes which lead into temptation those erring children of our Father in Heaven.

Turning from the demand of the humbler class of women for bread, to that of the higher classes for work, education, and political rights, Mrs. Butler shows that from the progress of machinery, and various other causes, we are in a transitional state with regard to many kinds of work, and that a readjustment must take place, to meet the wants of the age. With solemn earnestness she silences the dread, which is either felt or understood almost everywhere among Englishmen, lest "the granting of the claims which are now put forward by women should revolutionize our homes." Speaking from the "heart of her beloved home, and with her children around her," she disclaims her indifference to such a possibility, and after defining what home and its influences might be, and ought to be, she pleads that to grant the present demands of women will tend most effectually to restore and to produce the true home ideal, by means of

(1.) "The restored dignity of women.

(2.) "Through the opening out and diffusion of the home influence and character among the masses, by the relegation to women of some of the more important work of dealing with our vast populations." An expansion of these ideas occupies many eloquent pages in which a rebuke is administered which bears on

THE RELATION OF THE SUFFRAGE TO THE OTHER CLAIMS FOR WOMEN.

"There is a *dilettante* manner of viewing all these matters, which prevails most in the drawing-rooms of the upper classes, which is unfavorable to a large view or sober judgment of them. Ladies, in the current slang of the day, will 'go in' for female education, but reject all else; or they will practically sanction some one part of the movement which meets their taste, or is not condemned as 'unwomanly,' while

carelessly refusing even to look into the meaning or merits of any other part. I would not ask any one to approve of all that may be at present put forward, but it would be more praiseworthy in ladies if they were to leave the chatter of drawing-rooms more often, and commune with their own hearts—if they were to endeavor to look at the whole matter more quietly, and see if there be not a necessary, a very significant connection among all the claims at present advanced. Growth may be imperfect if one part is pushed on, and another, intimately related to it, is held back. The simultaneousness of the demand for industrial freedom, and for higher education, is based on a necessity. The education which most women need is one which will fit them for business in professions or in industries. With this latter is closely connected the degree of political freedom and responsibility which we seek in asking the parliamentary vote. I do not see how the spirit of monopoly in trades and industries is to be in any way overcome while the monopolists are alone represented in the country, and those who are excluded from work have no political existence; for upon justice more than upon chivalry must our hopes at this day rest."

THE EQUALITY OF ALL MEN AND WOMEN A DOCTRINE OF CHRIST.

After giving a letter from the venerated and highly esteemed President of the American Equal Rights Association, dated "Roadside, Philadelphia, 4th Month 20th, 1869," Mrs. Butler devotes the last division of the subject to a fervent appeal to the teachings of Christ in this matter, and of the church, understanding by that word the "faithful men and women who, throughout all the ages, have reflected the teaching of Christ himself, in its integrity. For these all asserted the equality of all men and women, and asserted it on Christ's teaching.

MEDICAL EDUCATION FOR WOMEN.

To-day's *Athenæum* contains the following advertisement: "Two Scholarships, each of the annual value of fifty pounds, and tenable for three years in one of the Universities, open to women, and to be awarded by competitive examination, are offered to women who desire to enter the medical profession. Information may be obtained from Miss Garrett, 20 Upper Berkeley street, Portman Square, London."

THE WOMAN'S FRANCHISE WORK.

A report of the meeting of the National Society, held last month in London, has been published in pamphlet form, and put in circulation by the several committees.

Mr. Jacob Bright and C. W. Dilke are now the recognized leaders of the Woman's Suffrage question in Parliament.

The Manchester Committee has taken measures to acquaint women householders with their newly recovered right to vote in municipal elections, which will come into force in November next.

Miss Becker is at present at the meeting of the British Association for the Promotion of Science at Exeter. She intends to read a paper on a Botanical subject in one of the sessions.

I am very truly yours,

REBECCA MOORE.

In the marriage relation, the independence of the husband and wife should be equal, their dependence mutual, and their obligation reciprocal.

LUCRETIA MOTT.

The Revolution.

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ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

OFFICE, 49 EAST TWENTY-THIRD ST.

NEW YORK, OCTOBER 7, 1869.

THE WALL STREET PANIC.

AFTER sitting at the feet of Wisdom for days to hear what lordly man had to say on all this muddle, and gaining but little light, we came to the conclusion that our whole financial system must be based on false principles. Capt. Canot says in his recollections of the slave trade, that in his time the money of Africa was human beings. If the philosophers who maintain that money should have intrinsic value are correct, those Africans had the best possible currency, for human beings are of higher intrinsic value than any precious metals. Indeed there is nothing else, strictly speaking, that has intrinsic value.

There is not so much difference between the African using his species, and the Caucasian his specie, as at first sight appears. For those who control the specie make slaves of those who have their labor only to dispose of, as effectually as the slave traders do of the African, only the money traders do it in a finer, less palpable way. All the worse for that. When we see our chains we have taken the first step to break them. The unanswerable objection to the use of gold and silver as money is, that the quantity is so limited that it can be monopolized by a few speculators, who make it their business to control it. Money is designed to enable producers to exchange the products of their labor. All products being labor in a concrete form, labor is really what is exchanged in all cases. Reduced to its simplest proportions, all commerce is, "Work for me one, or more or less hours, and I will work for you." In order that money may facilitate equitable commerce it must, as directly as possible, represent labor, the amount of labor involved in any article being its cost. It is difficult for us, educated to believe it right to take advantage of the ignorance or necessities of others to obtain the highest price for what we have to sell, or to buy what others have to sell at the lowest price, to see that the cost should be the limit of the price.

Were labor in all cases fairly paid, there could be no rich monopolies, and when laboring classes vote intelligently, this will be accomplished. Remember these gold speculators in Wall street cunningly make laws for their own protection. But even in the present anarchical state in which brute force and intellectual cunning displace justice, just as man oppresses woman, the law shows itself.

You cannot permanently reduce the cost of producing any article without reducing the price, and the price of articles of which the cost is well known never rises much above a fair remuneration for the labor. The use of gold and silver for money is a form of brute force, and is only appropriate to barbarous ages in which the masculine or external element predominates; the use of a representative money, having no

external or material value, but a far higher because internal and spiritual force corresponds to the feminine, and is appropriate to the times when truth and justice begin to reign. In the dawning self assertion of woman, or the feminine in human nature, this good time approaches fast.

NAPOLEON AND DE STAEL.

MADAME DE STAEL one day asked Napoleon who among the women of France he thought the greatest. "She, Madame, who has borne the most children," the great captain replied, rebuking at once the egotism and the barrenness of his questioner. If a jury of progressive females of our own day were allowed to sit in judgment upon this imperial dictum, they would probably declare that the man of destiny knew more of war than of women. They would, perhaps, admit the weight of his authority upon marshals as readily as they would reject it upon the more difficult and complicated subject of matrons. Of course, the great captain could not know everything. It is likely that he had not meditated the Woman question so deeply as Fourier or Mill, but he seems to have had a rude instinct that Providence intended her to bring up children and let politics alone. Judiciously considered, it was no light or inadequate duty which he devolved upon her.—*World*.

Napoleon "had a rude instinct" that Madame De Stael, with her wonderful knowledge of human nature, had penetrated the cold, cruel, ambitious traits of his character, and that she was too honest to worship at a shrine she knew unworthy. He felt her distrust whenever they met, and he knew it too, as she was the only writer in France who had never alluded to him or his government. The remarkable and obvious superiority that gifted woman possessed over both the men and women of her time made her an object of envy to all alike.

The ill-bred little corporal well knew that this peerless woman, in the salons of Paris, was as dangerous to his well-being as an army of Britons outside the walls of the city, and never until he had banished her from her world did he breathe freely in the polite circles of those times. He once said of her: "Madame De Stael carries a quiver full of arrows that would hit a man if he were seated on a rainbow."

His answer to her question quoted above is such a one as any boor might have made—as rude as ridiculous. But it is not to be wondered at, for men will talk of what is running in their heads. In his inordinate egotism, and ambition to propagate himself and his power, his thoughts were forever on children.

As he had none, it was the most natural thing in the world that he should think an unlimited capacity for child-bearing was a woman's greatest glory. And he verified his words by divorcing a woman he pretended to love, and marrying one he did not, for the express purpose of securing an heir for his throne.

Napoleon is rather an unfortunate man to quote on marriage and maternity; and as to honor, he had none. His treatment of Madame De Stael is one of the darkest pages in his history. It is a question for philosophers to settle, whether they who give great ideas to the world are not greater, than they who beget a legion of ill-starred children. Who has added most to the wealth of the human family? Napoleon, in his gift of one feeble, puny boy, or Madame De Stael, in her great work on "Germany," her "Corinne," her "Essay on the Passions," or that eloquent memoir of her father, published with a rare collection of his manuscripts? While thousands here and there the world over, commune to day with De Stael by their firesides, whoever thinks or cares for the Duke of

Reichstadt, or any other royal fop that the very foundations of kingdoms have been overturned to produce.

We wonder that the *World*, usually so wise and philosophical, should echo so profane a sentiment from a tyrant's lips, and hint that Providence had but one design in the creation of women. If such his design, to our minds it has been carried out rather more fully than Infinite wisdom, even, proposed it should be. The *World*, forever on a tour of observation, through the highways and byways of the metropolis, while other journals sleep, must have seen the fourteen hundred children on Randall's Island, the many gathered in ragged schools, in orphan asylums, in alms houses, the deaf, the dumb, and the blind, the multitudes of haggard little waifs thrown out on society to perish—and sorrowing over all this human wretchedness, must have felt that woman needed some higher gospel on her social duties than that uttered by the great Napoleon.

What should we say of an artist, who should crowd our schools of design with hump-back statues, and daubs of pictures, and ask the world's praise, because she had done more of that miserable work than any other woman?

As man now is, with his tobacco exhaling from every pore, opium, wine, excess, nervous derangement, dyspepsia, erysipilas, rheumatism, scrofula, catarrh, consumption, sore eyes, bad breath, decayed teeth, brittle bones, and moral weaknesses to correspond, the less he repeats himself the better. They who can give the world children with splendid physique, strong intellect, and high moral sentiments, may conscientiously take on themselves the responsibility of marriage and maternity; but for the weak and diseased, it is a sin against Nature. They who would mould immortal beings for time and eternity should be pure and healthy in body and soul.

When mothers give to this holy office even the preparation of thought that the artist gives to the design of his poem, statue, or landscape, maternity will acquire a new sacredness and dignity, and a nobler type of mankind and womanhood will glorify the earth. "Judiciously considered, it is no light or inadequate duty" to regenerate the world.

WOMAN'S RIGHT TO COOK.

As to employment for woman, I hold that there is an immensity of work to be done that specially pertains to the sphere of woman, which goes undone or is done very badly and expensively because most women reject it. This country is in present, pressing need of one hundred thousand scientific, skillful, thoroughly qualified cooks; but very few American born young women are seeking to adapt themselves to this urgent national need. We are poorly fed, as a people; our meals half cooked or burned to a crisp; our bread is often sour or soggy, and quite generally tasteless, indigestible and un-nutritious, because its makers are grossly ignorant and bent on remaining so; the butter, on most of our tables, is a poor sort of grease; and as to soups, we do not know what they are, while for those who know how to make them, they are the cheapest, most palatable, most nutritious form of mingled animal and vegetable food. If the "Girl of the Period" could only be induced to leave the piano unaffected, and devote the next year or two mainly to Soyer and the kitchen-range, I feel very sure that her happiness, as well as that of mankind, would thereby be signally promoted. I am confident that she would thus secure good wages, a proper independence (or rather inter-dependence, which is the nearest approach to the former attainable in civilized society), general respect, and qualify herself to be "a help-meet" for the industrious, frugal, energetic farmer or mechanic who in due time, will probably ask her to become his wife.—*Horace Greeley*.

If we judge of a person's proper sphere by

their success in it, it is evident, from what Mr. Greeley says of woman's culinary skill, that she was never intended by Providence for a cook. "The Girl of the Period" has set down her foot that neither Horace Greeley nor any other man shall prescribe her sphere. She demands a thorough education of all her powers and capacities, and a right to choose her own employment. Why should the one hundred thousand cooks all be women! Many men have a taste and genius for cooking; in fact, the best cooks in the world are men. Men can stand heat and steam, and stews and grease with more calmness and philosophy than women. Women cooks are proverbially cross and ill-natured, and too often drown their sorrows by imbibing the wines intended for the pudding sauce, jelly, or venison. While men marshal round the stew-pans with an ease and good nature, licking instead of washing forks and spoons, and producing such exquisite combinations as proves them to the cook-stove born. If, after a girl has studied the science of navigation, or explored the planetary world, she would rather watch the evolutions of a boiling potato, or terrapin, than calculate eclipses, or take a ship round the world, why let her. But pray do not educate her for that occupation, when all her tastes may be in another direction.

As to the good wages and independence of those wives who have the honor to cook for farmers and mechanics generally, they are in most cases simply upper servants without wages. The wives of farmers are, of all domestic drudges, the most overworked and unhappy, and a large percentage of them are made insane by the solitude and monotony of their lives.

The *summum bonum* of a girl's life is not always found in being somebody's wife, and her education should not centre in that relation, but in the development of a perfect womanhood.

HARVARD DIVINITY SCHOOL.

CAMBRIDGE, Sept. 18, 1869.

DEAR REVOLUTION: The students of the Divinity School in Harvard University are very desirous of seeing your paper, and they have asked me to aid them in obtaining it for their reading room. They are unable to subscribe for it. Can it be sent to them gratuitously? If not, what are your lowest terms? Will you favor me with an early reply, and oblige,

Yours very truly,
EDWARD J. YOUNG,
Hancock Professor.

To be sure we will send it to you FREE. It has always been woman's highest pleasure to build up the church.

Years ago, women used to form little societies to sew pin-cushions, needle-cases and emery-bags, for the purpose of educating "poor but pious young men" for the ministry. Ever and anon, rich women die and leave large bequests to our theological seminaries. Not long since Mrs. Brown of Baltimore gave \$30,000 to Princeton; how could the proprietor of THE REVOLUTION refuse the small sum of \$3.00 a year. Oh! no, young gentlemen, you may ever safely trust the generosity of woman. Though the daughters of the land in darkness and ignorance sit weeping at the college doors, still barred against them, yet women will be true to you.

As the Sunflower turns to her God as he sets,
The same look she gave when he rose.

So will we in the future as the past consider all sacrifice light in man's behalf.

Think not your prayer to us will be in vain. THE REVOLUTION is too humanising in its influ-

ences for the mothers of Israel to turn a deaf ear to the spiritual babes of Harvard. Shade of Hancock, forgive your doubts of our generosity. If you had not been "Young" and inexperienced you would have known that women, who, twenty years ago made such efforts to build up "a pin-cushion ministry," would be equally desirous, in the new era, to place their papers in the hands of every clergyman and theological student throughout the length and breadth of our land.

BEWARE OF LARGE HANDS.

LET one look at the advertising page of the *Herald* almost any day, and he will find that there are nearly two columns of advertisements of women wanting employment, against one of employers who want female help. This would be about 620 women who advertise every day for employment, against 93 employers.

In the face of such facts, the Rev. Joseph Thompson says, in his new book, that, "here we have redeemed women from a life of drudgery." He advises us not to quit "the gentle occupations" of the household, and work out doors with men for fear of making our "hands and feet large!"

Here are 620 women in the shadow of the good Doctor's steeple, engaged in "the gentle occupation" of writing advertisements every day. Shall they sit still and starve, in order to keep their hands small and fair, or go out into the fields and rake hay for two dollars per day, or will the good Doctor and his confreres, all over the land, form associations for the education of young women for all the practical duties of life, that is, for "the gentle occupations." We do not want women to wash, or scrub, or iron, or make bread—all such things make the hands large, and should be done by men.

If the Doctor had not said that women must not vote, we should think he referred to sitting in velvet chairs in the Capitol at Washington, to make laws. That would be about the gentlest thing we could do, and it could be done in gloves, keeping the hands soft and beautiful.

GIRLS AND GOWNS.

MRS. DR. MAJOR MARY WALKER has recently been walking the streets of Cincinnati in what is described as "semi-male attire." This did so excite, stimulate and arouse the ambition of a young woman named Ida Price, that she made an appearance in complete trousers, unmitigated vest, and an absolute coat. Whereupon, we grieve to say, a stony-hearted and highly inconsistent policeman, who had permitted Mrs. Walker to walk without interference, seized the unfortunate Miss Price and carried her to the station-house, in which, at the last accounts, she was howling at the despotism of man. We have always told the ladies emulous of our raiment, that their great danger would be from the policemen. And here is proof of the propriety of our good-natured warning.—*Tribune*.

We should like to know under what statute women are persecuted for wearing a convenient dress, that may chance to bear some resemblance to male attire? Priests and Judges and our Chief-Justice Chase all wear gowns in the discharge of their highest duties, why are they not arrested for their infringements on female attire.

In discussing this point some time ago, we mentioned that women had been arrested for presuming thus to imitate their sires and sons. A New York lawyer wrote us that such a thing could not be done because there was no law to warrant it. Let some one now commence a suit for Miss Price in Cincinnati, that the women of Ohio may test the question whether a

woman in that state can dress as she sees fit, without the interference of the police.

S. B. A. ON THE FIFTEENTH AMENDMENT.

DEAR REVOLUTION: Pardon a few plain words from an earnest friend of Human Suffrage.

Your course opposing the Fifteenth Amendment and Political (combined with moral) Temperance action, seems to me absolutely suicidal, and must and will logically leave you to the tender mercies of negro drivers or haters and rum-sellers and their sympathizers. How much Human Suffrage can hope for at their hands, judge ye!

J. K. PHOENIX.

P.S. To say I am utterly astonished and grieved at THE REVOLUTION therein but feebly expresses my feelings. But we shall see what you will effect by it.

THE REVOLUTION criticizes, "opposes," the Fifteenth Amendment, not for what it is, but for what it is not. Not because it enfranchises black men, but because it does not enfranchise all women, black and white. It is not the little good it proposes, but the greater evil it perpetuates that we deprecate. It is not that in the abstract we do not rejoice that black men are to become the equals of white men, but that we deplore the fact that two millions black women, hitherto the political and social equals of the men by their side, are to become subjects, slaves of these men. Our protest is not that all men are lifted out of the degradation of disfranchisement, but that all women are left in.

THE REVOLUTION and the National Woman's Suffrage Association make *Woman's Suffrage* their test of loyalty. Not Negro Suffrage, not Maine Law or Prohibition. Do you believe women should vote? is the one and only question in our catechism.

OUR NATURAL PROTECTORS.

MISS PLUMMER, to Cambridge University, to endow one professorship, gave \$25,000; Mary Townsend, for the same, \$25,000; Sarah Jackson, for the same, \$10,000; other ladies, in sums over \$1,000, to the same, over \$30,000. To Andover Professional School of Theology ladies have given over \$65,000, and, of this, \$30,000 by one lady. In Illinois, Mrs. Garretson has given to one professional school \$300,000. In Albany, Mrs. Dudley has given, for a scientific institute for men, \$105,000. To Beloit College, Wisconsin, property has been given, by one lady, valued at \$30,000. And Susan B. Anthony \$3.00 or one copy of THE REVOLUTION to Harvard Divinity School.

And now what are the dear brethren going to do in return? Where are the Stewarts, the Astors, the Peabodys? If it is in the order of Nature for rich women to shower their favors on young men, surely it must be for these lordly millionaires, to devote themselves to poor and perishing young women. Catharine Beecher proposes to found training schools for girls where they are to be drilled in all useful work and knowledge, and she desires to build the first one in New York. Here is an opportunity for A. T. Stewart to immortalize himself, and be embalmed in the hearts of his countrywomen through all coming generations.

LUCRETIA MOTT, though in feeble health, has recently paid a visit to Nantucket to attend the funeral of Nathaniel Barney, an early Abolitionist and personal friend. Notwithstanding the inclemency of the weather, a goodly audience gathered in the Unitarian church to listen to her. She was happily introduced by the pastor, Rev. Thomas Dawes. Her discourse, while it ranged freely among the reforms and errors of the present day, political, social and ecclesiastical, was a beautiful memoir of the life of Mr.

Berney. She identified him with many of the great philanthropic movements of this century, and kindly and most generously awarded to him the undisputed credit of a busy and successful Christian life.—*Bos. Com.*

NOT YET.

Oh! no, Massachusetts Republicans. Oh! no, New York Republicans. We can't shout hallelujahs to your party yet. Not a word for Woman Suffrage in either of your great State Conventions!! Thus far, the Irish Republican Conventions of Washington and Chicago stand alone in their glory. Wonder if it is the Train influence that moves the Irish Republicans to say women, too?

Since January 5th, from ocean to ocean, across this broad continent, has George Francis Train addressed immense audiences, largely Irish, never forgetting his good word for the enfranchisement of women, never failing to call for a vote on the question, and never yielding the point until his audience gave a unanimous AYE. And who shall dare say that such "instant in season and out of season," talking of, listening to, voting for, hasn't done something to educate Mr. Train's Irish clientele into a belief in the right of Woman Suffrage? Surely not

S. B. A.

We had a very pleasant visit during the past week from Miss Susan B. Anthony, of THE REVOLUTION, and Mrs. Lucy Stone—two of the great lights in the Woman Suffrage movement. Miss Anthony has the courage and dash of Murat. She is always ahead of her co-workers in their contest for equal rights with men, and sometimes takes positions which they fear to hold. She is, perhaps, the most successful agitator in the United States. As a ready, off-hand speaker and debater, she has no superior among women.—*Chicago Legal News.*

There is nothing so charming to us as to see one superior woman praise another, especially when that other is the target for all the nation's ridicule and scorn.

Our readers may not know that the editor of the *Legal News* is Myra Bradwell, a beautiful and gifted little woman, who has studied law, is admitted, and is now in full practice with her excellent husband, Judge Bradwell. Her paper, which contains full reports of all important cases and judicial decisions, is not only a financial success, but is highly prized by the bar of Illinois.

Mrs. Bradwell is heartily with us in our efforts for the enfranchisement of woman. We hope she will prove a bright and shining light in our courts of justice, and realize Shakespeare's beau ideal of the noble Portia, in her future decisions as a JUDGE OF THE SUPREME COURT OF ILLINOIS.

EDMONIA G. HIGHGATE, just from Jackson, Miss., gave us a pleasant call. Miss Highgate has been teaching and lecturing in the south for the past six years. She is a graduate of the Syracuse High School. She proposes to spend the winter north, and will employ her time in public speaking. Her ill-health caused her to leave unfulfilled several engagements in the south. Miss H. affirms that the freedmen of Mississippi and several other southern states are fully convinced that such women as their teachers have a greater right to vote than they, because of their superior intelligence. Most of their colored leaders are opposed to the 16th Amendment. She says she is not willing that another man, black or white, should be enfranchised until she gets the right of Suffrage. Only the exceptional northern men are educated

up to admitting that all women are their political peers—and many women in every way their superiors.

WHAT WOMEN ARE DOING.

THE following display of female bravery occurred during the fight with the Indians, at White Rock Creek, Kansas: "In all the confusion and terror that prevailed, a young and pretty woman, some eighteen years of age, the wife of Harry Willin, one of our members, and the daughter of G. H. Paulsen, of the Second Auditor's Department at Washington, displayed a courage that would be an honor to any man. Throwing off her woman's garb, and clothing herself in man's attire, with a revolver in her hand, she went about the fort exhorting and encouraging the men, and quieting the fears of the women and children. She won the deep admiration of every one of us. 'Rather,' said she, 'would I die on this spot than be made captive by these savage men.'"

The moment women want any freedom of motion, they must throw aside what is called "woman's garb." In great emergencies revolvers and male attire come in play, as in the case of this heroic girl, and in spite of the innovation, men are moved with "deep admiration."

In Chicago, Mrs. Myra Bradwell is about to make an application to the Supreme Court for a license to be issued to her, authorizing her, under the statutes of Illinois, to practice and plead in the courts of that state, as attorney and counsellor at law, etc. Judge Williams of the Circuit Court, and C. H. Reed, State's Attorney, awarded her a certificate of competency, and Judge Jameson, of the Superior Court, awarded her a certificate of good moral character, on Friday last; this, on motion of John L. Beveridge, Esq., attorney and counsellor.

The deed is done, and a second Portia has come to judgment.

The cause of Woman's Rights is advancing rapidly in Great Britain. The women of England have obtained the municipal franchise, the House of Commons has passed the married women's property bill, and it has been read a second time in the House of Lords. Moreover, the provision of the endowed school bill will give young women a fairer share of educational privileges than they have hitherto enjoyed.

Well, a country that has a Queen on the throne, should take the lead in its good gifts to woman.

MISS DICKINSON'S "LAST WORDS."—Miss Dickinson lectured Tuesday evening in Platt's Hall, San Francisco, to a large audience. She came on the stage at a quarter past eight, and on walking to the front was handed a letter by a gentleman in the audience. After looking at its contents, she said: "I have a note in my hand which seems to demand that I should read it before going any further." Miss Dickinson then read a note signed by R. B. Swain, W. H. L. Barnes, Lucien Curtis, C. G. Ames, E. A. Pitts, Delos J. Howe, and many others, which requested the lectress to defer her departure, which had been fixed for yesterday, and to deliver her lecture of Saturday evening last, entitled "De Profundis." She said she had simply to say that the oftener she met the people of San Francisco, the oftener she wished to see them round her, and the oftener she shook hands with them the more she liked them, and the more she understood that her efforts were being appreciated. Consequently, although all the preparations had been made for her departure, in view of the request that had been made, she would say that on next Sunday evening she would deliver her lecture at whatever place these gentlemen might designate. This announcement was received with considerable applause.

We hope it will be a long time before the glorious Anna will utter her last words even beyond the Rocky Mountains.

Miss Nellie B., a farmer's daughter, living in Independence, Oakland Co., Pa., has not soured her temper in sighing over fancied wrongs, nor does she bewail herself because, having been born a woman, she cannot be a man. When her father's thirty acres of grain, however, were spilling to be cut, and there were men to bind it, but no one to drive the team, she tied her Newport hat down under her chin, donned her garden gloves, mounted the seat, drove and worked the reaper over the whole thirty acres. She comes of a good stock,

her mother having helped to make the first grain stack in the county nearly thirty years ago.

We do not understand the wail, dear brother. We have no fault to find with our sex, only man's restrictions. Being women, all we ask is to be permitted to do *what we can*. Our blessing on Nellie B.—and her mother.

Miss S. C. Fuller, of Brooklyn, read a paper on fruit culture at the Pomological Convention, and recommended gardening schools for women. A discussion followed in which the advantages of out-door pursuits to women were considered, and the meeting with but few dissidents seemed to be of the opinion that if there was a will the way to gardening and farming was as easy and more healthful and remunerative than to housework or needlework.

What is the world coming to? Women mowing and lecturing on science and agriculture, and men reporting such deeds with praise; and the contagion spreading among the Hindoos, vide.

Two Hindoo ladies are going up for the matriculation examination at the Calcutta University this year.

And such men as Mazzini and Garibaldi encouraging these social revolutions.

Sarah Remond of Salem, Mass., a colored woman who studied medicine under Dr. Appleton in Boston, has been admitted as a practitioner of midwifery in Florence, Italy, where she is now living, with excellent prospects of employment and success. On going to Italy, she had excellent letters of introduction from Mazzini and others. Dr. Appleton went with her to call on Garibaldi.

Verily, Bushnell, Thompson, Todd and Holland have issued their pronouncements in vain.

In a few days a petition is to be presented to Mr. Peabody, from the women of the South, who have been compelled to labor for their own support, owing to the vicissitudes of the war, asking him to establish a school in their midst where they can be taught to do something. The only occupations open to them now are teaching and sewing, and these fail to give them a decent living. It is estimated that in the state of Alabama alone, there are 35,000 women who lost their husbands, brothers, or lovers in the war. The number is as large in proportion throughout the South. These women now ask to be taught printing, wood engraving, telegraphing, sign and scene painting, bookkeeping, gardening, carving, etc., etc. To this end they ask for schools and teachers. We hope Mr. Peabody will listen to their petition. We should be glad to see the government do something in their behalf. If they are willing to work, by all means let us teach them how, and give them the opportunity.

The war brings new rights and duties to women as well as the slaves. Mr. Peabody could not do a better thing.

MRS. DOCTOR SERTAIN, of Philadelphia—formerly Miss Judd, of Waterbury, Connecticut—removed from a female patient a tumor weighing two pounds, and the patient is doing well and convalescing. One surgical operation has been well performed by a female doctor—that's "certain."

MRS. DOCTOR CLEMENCE S. LOZIER, of our own city, has successfully removed 124 tumors, and every patient recovered.

MRS. MARY T. GODDARD widow of the late Thomas Goddard of Boston, who, during his lifetime, donated a great deal of money to Westbrook seminary, has recently given \$3,000 to the institution, to be expended in improving "Goddard hall," the old boarding house at Westbrook seminary.

A LAUNDRY girl of Dubuque, who had, during eight years of hard labor, saved \$170, loaned her father \$70, and in going to the Julien House, on the 28th ultimo, had the misfortune to lose the balance, which was in a \$100 bank note.

ADELAIDE PHILLIPS has given up her three years' engagement in Europe in order to take care of her sick father.

A DAUGHTER of Archbishop Whately has a school of two hundred girls at Cairo, Egypt.

MISS MARY F. HOVEY, of Crawfordsville, Ind., has

been elected to the Professorship of the German Language and English Literature in the Kansas State Agricultural College.

Mrs. LUCY MOREHEAD PORTER, of Covington, has been appointed postmistress at Louisville, Ky.

THERE is an Iowa Ida Lewis who rescues people from drowning, and who, the other day, saved two Davenport boys.

Miss SUSAN B. ANTHONY considers it her mission to keep the world, or at least her part of it, in hot water. Gentlemen, take notice.

THE first question that disturbed man was the woman question, and it bids fair to be the last.

THE Working Women's Protective Union of this city have collected \$875 for poor girls which had been withheld by dishonest employers since January.

THE ladies of Turkey have taken to reading the newspapers, and have started one of their own, which is printed on fine yellow paper.

VIRGINIA L. JOHNSON, of Green Township, Ohio, last week obtained a provisional order from Judge Murdock, restraining her husband, W. D. Johnson, from squandering his property. She represented that for the last three years he had squandered thousands of dollars of property, and has wholly neglected to provide for her, and that she fears he will spend the remainder and leave her and her child desolate.

SPANISH WOMEN are beginning to engage in the woman's rights movement. A new republican club has just been formed at Alicante, composed of and officered entirely by ladies.

A YOUNG woman has been admitted to the course of medical studies in the Medical College of Salem, Oregon.

TWO women rowed a boat race lately near Weehawken, New York, for \$500 a side.

ALICE CART, the poetess, reports an income of \$1,180; Clara Louise Kellogg, the prima donna, \$5,039; Maggie Mitchell, the Cricket, \$1,933.

WOMAN'S SUFFRAGE MEETING.

THE National Woman's Suffrage Association met at their rooms on Wednesday afternoon. There was a large and interesting attendance. Miss Anthony read the following letter addressed to the Berlin Industrial Congress by this Association:

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION,
NEW YORK, September 28, 1899.

To the Woman's Industrial Congress at Berlin:

At a meeting of our Executive Committee the call for your Convention was duly considered, and a committee appointed to address you a letter.

In behalf of the progressive women of this country we would express to you the deep interest we feel in the present movement among the women of Europe, everywhere throwing off the lethargy of ages and asserting their individual dignity and power, showing that the emancipation of woman is one of those great ideas that mark the centuries, before which old customs and constitutions, monarchies and republics, must alike bow down. While in your circular you specify various subjects for consideration, you make no mention of the right of Suffrage.

As yours is an industrial Congress in which women occupied in every branch of labor are to be represented, you may think this question could not legitimately come before you. And even if it could, you may not think best to startle the timid or provoke the powerful by the assertion that a fair day's wages for a fair day's work and the dignity of labor alike depend on the political status of the laborer. Perhaps in your country, where the right of representation is so limited even among men, women do not feel this degradation of disfranchisement as we do under this government, where it is now proposed to make sex the only disqualification for citizenship.

The ultimate object of all these labor movements on both continents is the emancipation of the masses from the slavery of poverty and ignorance, and the shorter way to this end is to give all the people a voice in the

laws that govern them, for the ballot is bread, land, education, dignity and power.

The extending of new privileges and abating of old grievances may afford some temporary relief; but the kernel of the whole question of the peoples wrongs can never be touched until the essential equality of all citizens under the government is fully recognized.

In America we have the true theory of government, and step by step we are coming to its practical realization.

Seeing that no class ever did or ever can legislate wisely for another, the women, even in this country, have done complaining of specific wrongs, and are demanding the right to legislate for themselves. We are now holding conventions in the chief cities of the several states and petitioning Congress for a Sixteenth Amendment to the Federal Constitution that shall forbid the disfranchisement of any citizen on account of sex. In January, soon after the convening of Congress, we shall hold a National Convention in Washington, to press our arguments on the representatives of the people.

Sooner or later you will be driven to make the same demand; for from whatever point you start in tracing the wrongs of citizens you will be logically brought step by step to see that the real difficulty in all cases is the need of representation in the government.

However various our plans and objects, we are all working to a common centre. And in this general awakening among women we are taking the grandest step in civilization that the world has yet seen. When men and women are reunited as equals in the great work of life, then, and not till then, will harmony and happiness reign supreme on earth. Tendering you our best wishes for the success of your convention and the triumph of our cause in Europe, we are yours with much esteem,

ELIZABETH CADY STANTON.
CHARLOTTE B. WILBOUR.
PAULINA WRIGHT DAVIS.
ELIZABETH B. PHELPS.
SUSAN B. ANTHONY.

The following ladies were appointed delegates to the Woman's Industrial Congress called to meet at Berlin: Ernestine L. Rose, N. Y.; Luara C. Bullard, N. Y.; Kate N. Doggett, Ill.; Mary J. Safford, Ill.; Mary Peckenpau, Mo.

Mrs. Wilbour read a call for a semi-annual National Woman's Suffrage Convention to be held in Washington in January. Mrs. Wilbour stated that this Association was not a political organization, and had not made or received overtures from either the democratic or republican party. The platform was Woman's Suffrage and every man and woman who wanted that was an acceptable member.

A letter from Mrs. Bullard was listened to with interest. Miss Edmonia Highgate, an educated young woman, slightly colored, was introduced by Miss Anthony. Miss Highgate congratulated the women on their privileges, and said there were thousands of southern women, black and white, who would give much for this privilege. Miss Highgate thought that the women should vote before another man receives the franchise. Miss Highgate expressed herself as an ardent admirer of Miss Anthony, and had been ever since she was a little girl, and sat on her knee. Mrs. Blake made some very lively remarks upon the idea that the ballot would unsex woman. Mrs. Summerby made her speech upon a reform in dress. Miss Anthony said this society was for Suffrage, and had nothing to do with the dress or creeds of the members, those were matters for individual tastes.

Several persons became members and the meeting adjourned.

BOSTON LABOR CONVENTION.—When Conventions declare "for equal rights and privileges for all, in every field of industry, irrespective of color, sex or birthplace," they take a position worthy of the respect of all mankind, and the approving smiles of Providence. They thus rebuke the insane prejudice and absurd fears of their brethren on the Pacific coast against the

Chinese, keep pace with the march of events which made the negro slave a man, and take position in the van of the great movement which is giving woman the recognition of her true rights and position. Working men who thus declare are entitled to lead. They are the true reformers, and the world must hearken.—*St. Albans (Vt.) Messenger*.

THE WORKING WOMAN'S ASSOCIATION.—The working women held their meeting, by appointment, last Thursday evening at Plympton Hall. A good attendance.

Miss Anthony call the meeting to order, and stated that the object of the meeting was to organize the Association under the present act of incorporation.

Mrs. Kirk was elected President, Miss Susan B. Anthony, Vice-President, Mrs. Shepard, Secretary, Mrs. Clemence Lozier, M.D., Treasurer. The incorporators voted to receive the old Association, but Miss Anthony, contrary to her usual business directness, did not instruct the Association that they must vote themselves ready to be received by the new organization. However that will be done before the regular business at the next regular meeting. Mrs. Kirk will take her seat on next Thursday evening and deliver an address upon the work of the Association.

MEETING AT WORKING WOMEN'S HALL.—At the regular Wednesday evening debate, held at the Working Women's Hall, 815 Washington street, the subject of "Massachusetts Legislature vs. Knight's of St. Crispin" was further discussed. The argument was opened by Miss Jennie Collins, who sustained the Crispins with logic and eloquence. She was replied to by W. F. Brigham, of Hudson, who is a large manufacturer, and justified the legislature in refusing to give a charter to Crispin organizations. The debate was continued until ten o'clock, Miss Walbridge, Mrs. Lane and Mrs. Daniels supporting Miss Collins; Messrs. Burke and Coleman supporting Mr. Brigham. The same subject will be in order at the next weekly meeting.

CALIFORNIA STATE WOMAN SUFFRAGE ASSOCIATION.—Mrs. Tyler Curtis declines to act as Secretary of the California State Association, and Mrs. Ellen Sloan has accepted the office. A friend says: "Mrs. Sloan will be the right woman in the right place; she has been an advocate of Woman's Rights for the last twenty years, is an old pioneer of California, having being a resident of the state for the last fifteen years. (She is a taxpayer and owner of real estate in the city of San Francisco, on the corner of Jones and Broadway streets. This property she has purchased with money made by her own industry. She is a respectable and well-educated lady, and her appointment will help the cause of Woman's Rights in California.

THE Tailoresses of Boston have held a preliminary meeting, and made good progress in organizing labor in this department and the same may be said the whole country over.

NEW YORK STATE WOMAN SUFFRAGE ASSOCIATION.—The Secretary, Mrs. M. E. Joslyn Gage, is now attending and organizing County Conventions. Mrs. L. D. Blake is soon to join her. All letters relative to, and contributions for, the State Association, should be addressed to Mrs. M. E. Joslyn Gage, Fayetteville, N. Y.

HORACE GREELEY ON TRAINS.

We regret to perceive that the ladies of the Suffrage Association have been taken to the making of ugly remarks about one another's clothes. Envious people—mostly men—have all along predicted some such contretemps as this; but we confess that, with our high sense of the importance of the work in which the association is engaged, we have never shared these dismal forebodings. It is with equal surprise and pain, therefore, that we find Mrs. Sumnerby "noticing Mrs. Phelps's long train while that lady was carrying petitions around the room," and hinting pretty broadly that such a costume was not only inconvenient but foolish. Let trains by all means be permitted to those whom they become. Whether woman votes or not, she shall never, never, if we can have our way, be shorn of a single charm.

However backward the *Tribune* may be on questions of human rights, it is always sound on the æsthetic, and comes manfully to the rescue—not of the women—but their ornaments. Carlyle says there was a time in the history of man, when woman was primary and her rays secondary, but that time has passed in the New York *Tribune*. Did Eve and Imogen wear trains?

WOMEN'S CO-OPERATIVE PRINTERS UNION.

SAN FRANCISCO, 20 Sept., 1889.

DEAR REVOLUTION: We are in want of three good, reliable women, skillful type-setters, who would be willing to come to San Francisco? We will give them steady employment, at the rates we are now paying, fifty cents per thousand. They can become shareholders in the Union which has been established solely for the benefit of the working women. Our work is increasing, and I trust we shall yet build up a manufactory which will be a credit to the women of America.

Respectfully,

EMILY A. PITTS,
President W. C. P. W.

Here is a splendid chance for three first-class women compositors to go to California.

Why don't the New York women type-setters form a co-operative union? Miss Peers, Miss Lewis, Miss Johns, take our advice and open a subscription book at once. Hundreds of monied men and women of our city stand ready to help you to buy type and fit up a printing office. It only needs two three of you to lead off, the rest will follow. Don't let the San Francisco women get so far ahead of you New Yorkers, you can never catch up. THE REVOLUTION office is at your service for a subscription book.

CHOICE OF EVILS.

MILLFIELD, Athens Co., O., Sept. 25.

DEAR REVOLUTION: Please to send THE REVOLUTION for the space of one year more. We do not like it very well, but cannot make up our minds to do without it. We consider it a necessary evil, and in consideration of its necessity, we enclose three dollars (\$3.00) to obviate the evil of doing without it.

Please address as formerly, Mrs. Nancy J. Weethee, Millsfield.

Respectfully yours, N. J. WEETHEE.
By C. A. M.

Wise choice of evils we think. Hope you will prevail on many of your friends to make a like decision.

SWEET CHARITY.—To-day, with mild blue ink, the "Divinity School, Harvard University" is registered on our books. THE REVOLUTION will be sent regularly to their reading-room free of charge. Their finances are undoubtedly somewhat depleted, and their spirits somewhat drooping by the recent race on the Thames, and we would fain go to them with words of

comfort and cheer, hoping that when fortune smiles on them, they will remember that editors, publishers, type-setters, and devils are never fed with manna from Heaven, but by the sweat of the brow they earn their own bread.

PETITION FOR WOMAN SUFFRAGE.

THE following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1: To The Senate and House of Representatives of the United States:

The undersigned men and women of the United States ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

ALL persons interested in the cause are requested to cut out this petition, and paste it on a piece of paper, having a line drawn down the centre, signatures of men to be on the left, women on the right. Each person who signs is to be solicited for a contribution of ten cents towards the expense of circulating, to be sent with the signed petition to the Woman's Bureau, 49 E. 23d st., New York, before December 1st.

MRS. KATE N. DOGGETT, of Chicago, spent a few days in New York before embarking for Europe. The Ladies of the Woman's Bureau held a small reception during her stay here, thus giving her the opportunity of a more extended acquaintance with the members of the Woman's Suffrage Association, whose cause she is to represent in the Woman's Industrial Congress, to be held at Berlin in November next.

Mrs. Doggett is a lady of decided ability, and a most earnest advocate for the ballot and every other good thing for women. We are confident that our cause, in her hands, will be well represented abroad.

CRAWFORDSVILLE, IND.—Lizzie Boynton, in a private note to Miss Anthony, says: "Our Convention here was a grand success. The people were greatly disappointed because you did not come, but hope to hear you in a few weeks. Your friends throughout the West are legion."

"At our Convention we had the church beautifully decorated with evergreen, flags and flowers, and the night previous to the opening session, some men or boys effected an entrance into the church, tore the decorations down and festooned the streets with them. The next morning, after the manner of women, we quietly put them back again (I said we, I meant they, other women, inasmuch as I was too ill to assist).

"And so the work goes on—these little persecutions effecting as much for us as brilliant oratory."

We publish elsewhere some interesting particulars regarding the progress of the education of women in Canada, furnished us by a correspondent. While commending the noble generosity of Dean Hellmuth—of whom, and Vassar, we sincerely wish there were more imitators—we hail with satisfaction the brighter prospect of the women of the Dominion taking a higher position, and having a greater desire to assume their share in the duty of governing the community. When such institutions as Hellmuth's

and Vassar Colleges have been multiplied, the increase of power consequent upon the increase of knowledge cannot but have an important influence upon the destinies of the nations.

COLORADO LABOR CONVENTION AT NEWPORT, R. I.—A Convention of colored people of Newport was held on Tuesday evening, to consider the industrial questions of the day. After passing resolutions recognizing the call for a National Labor Convention, to be held in Washington, on the first Monday in December, and voting to send a delegate, they unanimously adopted the following:

Resolved, That we, the people, take advantage of this gathering, to make known our wish that the proposed Fifteenth Amendment to the Constitution of the United States be adopted by the General Assembly of the state when it shall assemble; and to express our regret that a tardiness has been manifested in the matter by that body.

"We, the people!" It would have been rather more modest as well as truthful to have said, "we, the colored males." Half the people are women and they do not demand that an aristocracy of sex be established in Rhode Island.

WOMAN INVADERS OUR PASTIMES.—Here comes rumor of one elastic Massachusetts maiden, who recently jumped several fathoms with little or no ease, thereby vanquishing a human kangaroo of the other gender who was her competitor. Feminine New England screams with exultation at its victory, and masculine Massachusetts howls with humiliation at its defeat. In Minnesota, a virgin athlete has recently overthrown a cohort of male wrestlers one after another, who, sore of shin, and bruised of spine, have doubtless betaken themselves to solitude and hard drinking. We read of a tourney at billiards in California, between a champion of the art and an amateur maiden, who triumphantly marched off with the cue and was subsequently serenaded by her partisans in strains not destitute of loudness and length. These are but a few of the incidents which imply that our sports and pastimes are threatened by a female invasion which will be likely to drive us ignominiously from the field.

We are destined yet to face the question, what and where is man's sphere?

JUST THE TIME TO WORK.—Call meetings and Conventions, organize Associations, discuss woman's right to Suffrage, and circulate petitions for a 16th Amendment to the Federal Constitution that shall forbid any state to disfranchise any of its citizens on account of sex.

WANTED IMMEDIATELY.—Fifty cents will be paid for No. 3, Vol. III., of THE REVOLUTION. Address Ralph Meeker, REVOLUTION Office.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

CONSTITUTION.

Article 1.—This organization shall be called the National Woman's Suffrage Association.

Article 2.—Its object shall be to secure the Ballot to the Women of the nation on equal terms with men.

Article 3.—Any citizen of the United States favoring this object, shall, by the payment of the sum of one dollar annually into the treasury, be considered a member of the Association; and no other shall be entitled to vote in its deliberations.

Article 4.—The officers of the Association shall be a President, a Vice-President from each of the states and territories, Corresponding and Recording Secretaries, Treasurer, an Executive Committee of not less than five nor more than nine members, located in New York City, and an Advisory Council of one person from each state and territory, who shall be members of the National Executive Committee. The officers shall be chosen at each Annual Meeting of the National Association.

Article 5.—Any Woman's Suffrage Association may become auxiliary to the National Association, by its officers becoming members of the Parent Association, and stand-

ing an Annual Contribution of not less than twenty-five dollars.

President—ELIZABETH CADY STANTON.

Vice-Presidents.—Elizabeth B. Phelps, New York; Anna E. Dickinson, Penn.; Mrs. Kate N. Doggett, Illinois; Madame Anneke, Wisconsin; Mrs. Lucy R. Elmes, Conn.; Mrs. Israel Hall, Ohio; Mrs. Senator Henderson, Mo.; Mrs. Wm. V. Tunstall, Texas; Mattie Griffith Brown, Mass.; Helen Ekin Starrett, Kansas; Lucy A. Snow, Maine; Elizabeth S. Schenck, Cal.; Grace Greenwood, D. C.; Mrs. Maria R. Matlock, La.; Mrs. P. Holmes Drake, Alabama.

Corresponding Secretaries.—Mrs. L. C. Bullard; Ida Greeley; A. Adelaide Hallock.

Recording Secretaries.—Abby Burton Crosby, Sarah E. Fuller.

Treasurer.—Elizabeth Smith Miller.

Executive Committee.—Ernestine L. Rose, Charlotte B. Wilbour, Mathilde F. Wendt, Mary F. Gilbert, Mrs. D. Grant Meredith, Mrs. Lillie Deveraux Blake, Susan B. Anthony.

Advisory Counsel.—Mrs. E. Joslyn Gage, N. Y.; Mrs. Francis Minor, Missouri; M. Adeline Thompson, Penn.; Josephine S. Griffing, D. C.; Mrs. M. A. Livermore, Ill.; Mrs. M. V. Longley, Ohio; Mrs. Mary Humphrey, Kansas; Lillie Peckham, Wisconsin; Mrs. Paulina Wright Davis, R. I.; Mrs. Fannie E. Russell, Minn.; Mrs. Isabella Beecher Hooker, Conn.

A CURIOSITY FOR THE LADIES.—There is on exhibition, at the salesroom of Messrs. Wheeler & Wilson, No. 625 Broadway, the first Sewing-Machine (No. 1) made by that Company, the present number being 350,000. Let the interested compare the machine sold in 1851 for \$12½, with these now offered for \$55. The former owner of this machine gives its history as follows:

The machine was finished early in 1851, and I learned its use from Mr. Wilson himself. I was thus, you see, the first to work the Wheeler & Wilson Machine, and learned on the first machine they ever manufactured.

In 1854, I earned, with the machine, \$295, beside doing my own housework and taking care of my baby. In 1856, we came to Davenport, and brought the machine with us. I believe it is the first machine ever brought to Iowa.

I run that machine almost constantly for more than fourteen years, on all sorts of work, from the finest dressmaking to the heaviest tailoring. I quilted a full-size white bed-spread with it, which has been exhibited three times at the fair. It took me three weeks to do it with my other work; but it could not have been done by hand in as many years. I have even stitched leather with it, and at the time I exchanged it (in 1865) for No. 193,320, it worked just as well as when made.

It is, perhaps, unnecessary for me to add that I believe the Wheeler & Wilson to be vastly superior to any other machine made.

Yours respectfully,

F. E. B.

We are advertising an article of soap—the "Persian Healing," or "Pine Tar" soap, manufactured by A. A. Constantine & Co., 43 Ann street, New York. Those who read the list of ills it is said to mitigate or cure, will hardly believe that this is possible, and may class it among the nostrums of the day. We have given it a full and fair trial. In the bathroom and nursery, and also as an excellent shaving soap, we think it unsurpassed. The proprietor has been in foreign parts as a Baptist missionary, and now, in enfeebled health, has turned his attention to this business, having brought a combination of properties to bear in producing this excellent article. We recommend it honestly. Persons may see a specimen at our office. —Methodist Home Journal.

Financial Department.

THE REVOLUTION.

VOL. IV.—NO. 14.

PLUTOCRACY.

OF all the forms which government by the Male or Force element takes, perhaps the meanest is a Money government. Recent events in Wall street have revealed to us the dirty despotism of the devils who control the gambling bells of the Stock and Gold Exchange, under which we suffer; a despotism tempered by the timid and tardy appearance of the great Bull of the U. S. Treasury, in the character, for this time only, of the Great Bear. There is much growling and bellowing in the street and among the losers in the late game, and many comments by the press not at all complimentary to the leading winners, who have so skilfully used their loaded dice; but no one has seemed to touch the true point, the principle that lies at the bottom. All this rascality grows out of a fixed idea in the public mind that "a thing is worth what it will bring," and that it is equitable for a man to receive thousands of dollars a day, if he can by any jugglery get them, although he may have produced nothing, or in no way added to the sum of human happiness. When all people see that no man is entitled to anything beyond the product of his labor (except what may be freely given to him, as for example to an artist or an inventor), and when that product is absolutely guaranteed to every one, all gambling will be impossible. But meanwhile there is another point not put forward in the masculine journals. While the men who look up a few millions of gold or greenbacks are held up to condemnation, nothing is said of the gigantic lock up of one hundred millions in the U. S. Treasury. The bulls of Wall street who are said to be able to settle up their share of the recent robbery with plunder in pocket to the tune of five millions, are a mere nothing compared with the Treasury of the United States, with Bull of Bashar Boutwell at its head. The Secretary of the Treasury is far more guilty (or the people of the United States who permit it) than these individuals, who but for his withdrawals of the immense mass of hoarded gold, uselessly lying in the Treasury vaults, could make no "corners" in gold, and in fact would have no premium to bet upon. The people who don't like to contribute a large share of the products of their honest industry to build up the immense fortunes of the Vanderbilts and other magnates of the Plutocracy, should unite to force the government to demonstrate the gold and cease to hoard it.

Very soon greenbacks would be worth their face in gold, and all questions about the payment of the Bonds would cease, since no one wants gold as merchandise if he has paper money that will bring it at the rate of 23 8-10 gr's for a dollar. A first step to take, is to receive greenbacks for duties, or if that cannot directly be done legally, to sell gold from the Treasury at a fixed rate of premium to merchants who have duties to pay.

Another step that must soon be taken is the purchase by government of all Railroads.

It is as absurd for private persons to own the railroads of the country, as it would be for them to own the streets of a city. By the adoption of the "Referendum," the danger of legislative

robbery and corruption, which might otherwise be feared, in consequence of the public ownership and management of the railroads and other public works, would be removed.

If the late storm among the gamblers leads the masses to see that the evil is constant and growing, and stimulates to the adoption of measures for its total uprooting, it will be a great blessing, cost what it may. F. S. C.

GAMBLING MADE EASY.

THE New York Gold Exchange Bank acts as a clearing house for the gamblers of the Gold Exchange, or "Gold Room," as it is usually called, and seems to have been started for the laudable purpose of making money, and the less laudable one of affording extraordinary facilities to men without means for operating largely in the Gold Room, and appearing before the public as wealthy capitalists. We personally know at least one firm, who have been for months past doing a large business as bulls in gold substantially without capital. As a matter of course the concern has been swallowed by the whirlpool. The regular dealer in gold makes every day a statement to the Gold Exchange Bank of his purchases and sales of gold, according to the following form:

Statement of John Smith & Co. to New York Gold Exchange Bank:

Receive from.	Gold	Rate.	Currency
Herman Brady.....	\$37,000 00	145	\$43,500 00
Smith & Jameson.....	50,000 00	148	47,000 00
John Freely & Co.....	250,000 00	150	375,000 00
James Goody & Son.....	100,000 00	155	155,000 00
B. Adams & Co.....	90,000 00	160	96,000 00
Brown, Gundry & Co.....	300,000 00	140	420,000 00
Johns, Fisk & Bull.....	150,000 00	175	165,000 00
Gold & Stone.....	30,000 00	145½	43,575 00
	\$920,000 00		\$1,372,075 00
Deliver to.	Gold.	Rate.	Currency
Hiram Gold & Co.....	\$20,000 00	157½	\$31,500 00
Stout & Co.....	60,000 00	150	90,000 00
Golstein & Moss.....	200,000 00	160	320,000 00
Bunce & Wood.....	150,000 00	155	232,500 00
Warren & Dodd.....	50,000 00	144½	72,062 50
Gobbel, Fisko & Co.....	310,000 00	135½	42,050 00
Doble, Jones & Co.....	50,000 00	148½	74,312 50
Barrow, Dean & Co.....	80,000 00	164	131,200 00
Balance check for.....			450 00
	\$920,000 00		\$1,372,075 00

New York, Sept. 25, 1869.

JOHN SMITH & Co.

Above are the purchases made the day before by John Smith & Co., and below them the sales. All the persons named in the statement are supposed to be members of the Gold Board, and to keep their deposits of gold and currency in the Gold Bank. In this case it happens that Smith & Co. have purchased of various parties sums of gold amounting in the aggregate to \$920,000, and have sold to divers and other parties exactly the same aggregate, and the difference against Smith & Co. is \$450 in currency.

The rule requires that each member of the Gold Board shall present his statement to the bank of the transactions of the previous day at 12½ p.m., and if the difference between the sums total of his purchases and sales be against him he must give his check for the amount of such difference. As soon as the statements are presented to the bank, the clerks set about adjusting the accounts by debiting each party with his purchases and crediting each with his sales. If no one named in the statement has defaulted the bank is required to settle after 2 o'clock. In case of default, the amount is added to or deducted from the appropriate statement. By

this simple process John Smith & Co., being members of the Gold Board, and dealers with the Gold Exchange Bank, are enabled to buy and sell in a single day nearly a million dollars of gold on a capital of \$450 in currency. If there was no such institution as this Clearing House Bank, Smith & Co. would be compelled either to reduce the amount of their transactions or increase the amount of their capital. Thus they would have to receive from John Freely & Co., named in the foregoing statement, \$250,000 in gold, and pay them \$375,000 in currency or its equivalent. Thus a business that may be, and we believe often is, transacted on a capital of a single thousand dollars, would, if the Gold Exchange Bank were broken up, require at least a quarter of a million. The bank charges a commission upon these transactions, and is said to be making about \$150,000 per annum on a capital of half a million. Its stock commands a high premium; its success is a disaster of the street; and its existence is a perpetual offer of a premium for gambling.—*Tribune*.

So long as men can put more money in their pockets in one day by gambling, than can be earned by honest productive industry in a year, it will be impossible to stop it. To prevent gambling you must make it unprofitable. The first thing to be done is to demonetise gold, supplying in its place an equitable money truly representing and measuring labor. A money coextensive with the industry of the country, and not issued and controlled by Wall street or other "operators."

THE Constitution of the United States says, Sec. 8, Par. 5:

The Congress shall have power, to coin money, regulate the value thereof and of foreign coin. * * *

Congress has failed to do its duty so plainly pointed out. It has allowed certain individuals for their own profit, and greatly to the injury of the people, under sanction of State Charters giving them an odious monopoly, to issue a substitute for the legal money, which has driven the latter out of circulation. Formerly, this individual promise to pay money—in lieu of the money itself—answered for the most part pretty well, not robbing the people beyond endurance, and generally, at least in the great centre of trade, being worth its nominal value. But of late, a new feature has been added. Congress has made seventy-five cents, more or less (for a long time it has been less), legal tender for one hundred cents between man and man, but refused to accept the same as legal tender between man and men in the aggregate (or for custom's duties), thus emphatically crying "stinking fish" in the very way to do the most harm. And on the shallow pretence that it is necessary to have gold with which to pay interest. As if anybody would want gold if they had sustained the credit of their paper and made it worth what it pretends to be. Or, as if gold were not a commodity to be bought at a fair price with good money, if they had good money to buy with. Let us see to it that this illegal issuing of legal tenders by private co-operations is put a stop to, and that Congress performs the duty imposed upon it by the Constitution of providing the people with a true money.

F. S. C.

THE MONEY MARKET

Closed easy on Saturday, call for loans being made at 7 per cent. currency on governments to 7 per cent. gold on stocks.

The following table shows the changes in the New

York city banks this week compared with the preceding week:

	Sept. 25.	Oct. 2.	Difference
Loans,	\$263,441,828	\$255,239,649	Dec. \$8,202,179
Specie,	13,968,481	15,902,849	Inc. 1,934,368
Circulation,	33,996,081	34,160,400	Inc. 173,328
Deposits,	180,230,793	183,124,508	Inc. 2,893,715
Legal-tenders,	50,023,081	54,209,083	Inc. 4,186,002

THE GOLD MARKET

was steady on Saturday, but weaker at the close, the price declining to 129 1/4 to 129 3/4.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
Monday, Sept. 27,	131 1/4	131 1/4	131 1/4	131 1/4
Tuesday, 28,	131 1/4	132	130	132
Wednesday, 29,	130 1/4	133	130	131 1/4
Thursday, 30,	131 1/4	132	130 1/4	131
Friday, Oct. 1	130	130 1/4	130	130 1/4
Saturday, 2,	130 1/4	130 1/4	130	130 1/4

The exports of specie during the week were \$262,106, making the aggregate since January 1, \$23,895,612.

THE FOREIGN EXCHANGE MARKET

was firmer and advanced at the close of the week, prime bankers sixty days sterling bills being quoted 108 1/4 to 108 1/2 and sight 108 1/4 to 109.

THE RAILWAY SHARE MARKET

closed firmer and higher in New York Central, Hudson River and Harlem, but unsettled and irregular on the balance of the list.

The following are the closing quotations:

Cumberland, — to 30; W. & A. Co. Ex., 16 1/4 to 16 1/2; American M. U., 30 to 31; Adams, 52 to 52 1/2; United States, 49 1/4 to 49 1/2; Quicksilver, 12 1/4 to 13; Canion, 51 to 52; Pacific Mail, 63 to 63 1/4; West. Union Telegraph, 36 to 36 1/4; N. Y. Central, 179 1/4 to 179 1/2; Erie, 33 to 33 1/4; Erie preferred, 59 1/4 to —; Hudson River, 163 to 164; Harlem, 132 1/4 to 133; Reading 93 1/4 to 93 1/2; Toledo & Wabash 56 to 57; Tol. & Wabash preferred, — to —; Mil. & St. Paul, 69 1/4 to 69 1/2; Mil. & St. Paul preferred, 81 1/4 to 82 1/4; Chic. & Alton, — to —; Ohio & Mex., 27 to 27 1/4; Michigan Central, 120 1/4 to 120 1/2; Mich. Southern, 82 1/4 to 82 1/2; Illinois Central, — to 135; Cleve. & Pitts., 92 1/4 to —; Rock Island, 106 1/4 to 106 1/2; N. Western, 71 1/4 to 71 1/2; N. Western pref 84 1/4 to 84 1/2; Mariposa, 9 to 10; Mariposa preferred 17 1/4 to 18.

UNITED STATES SECURITIES

closed dull and steady on Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 108 1/4 to 109; United States sixes, 1881, registered, 119 to 119 1/4; United States sixes, 1881, coupon, 119 1/4 to 119 1/2; United States five-twenty-fives, registered, May and November, 115 to 115 1/4; United States five-twenty-fives, coupon, 1862, May and November, 119 1/4 to 119 1/2; United States five-twenty-fives, coupon, 1864, May and November, 119 1/4 to 119 1/2; United States five-twenty-fives, coupon, 1865, May and November, 119 1/4 to 119 1/2; United States five-twenty-fives, registered, January and July, 117 1/4 to 117 1/2; United States five-twenty-fives, coupon, 1865, January and July, 117 1/4 to 117 1/2; United States five-twenty-fives, coupon, 1867, January and July, 117 1/4 to 117 1/2; United States five-twenty-fives, coupon, 1868, January and July, 117 1/4 to 117 1/2; United States ten-forties, registered, 108 1/4 to 109; United States ten-forties coupon, 109 to 109 1/4.

THE CUSTOM DUTIES

for the week were \$2,639,080 in gold against \$2,565,454, \$3,139,000 and \$2,690,000 for the preceding weeks. The imports of merchandise for the week were \$5,383,204 gold, against \$4,434,031, \$6,688,562, and \$6,998,873 for the preceding weeks. The exports, exclusive of specie, were \$3,807,082 in currency against \$3,752,261, \$3,124,362, and \$4,393,783 for the preceding weeks. The exports of specie were \$262,196 against \$1,073,654, \$313,119, and \$56,439 for the preceding weeks.

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8:30 a. m.	8:30 a. m.	Way Train, Daily, for Newburg and intermediate Stations.
9:00 a. m.	9:00 a. m.	For Hackensack, Piermont, and Monsey.
9:00 a. m.	9:15 a. m.	For Paterson.
10:00 a. m.	10:00 a. m.	Day Express, for Buffalo, Dunkirk, Cleveland, Cincinnati, and all points West and South.
		Drawing Room Coaches attached from New York to Buffalo and from Hornellsville to Cleveland.
11:30 a. m.	11:30 a. m.	Way Train, Daily, for Port Jervis and intermediate Stations.
12:00 m.	12:00 m.	For Hackensack and Paterson.
1:00 p. m.	1:00 p. m.	For Piermont and Monsey.
1:30 p. m.	1:45 p. m.	Daily for Paterson.
3:30 p. m.	3:30 p. m.	Way Train, for Middletown and intermediate Stations. Also for Piermont.
4:00 p. m.	4:00 p. m.	For Paterson & Hackensack.
4:00 p. m.	4:15 p. m.	For Piermont and Monsey.
4:15 p. m.	4:15 p. m.	Way Train, daily, for Newburg and intermediate stations.
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5:30 p. m.	5:30 p. m.	Night Express, for Rochester, Buffalo, Dunkirk, Cleveland, Cincinnati, and all points West and South.
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